

CHINA MISSION
YEAR BOOK
1923

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SHANGHAI

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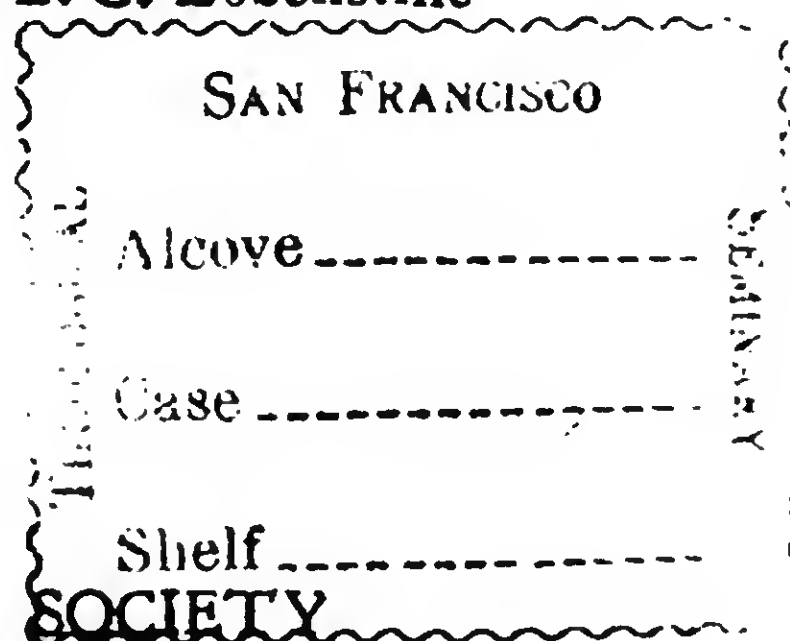
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FOREWORD

THE last China Mission Year Book, (1919) was published in 1920. This hiatus of three years between the tenth and the eleventh issue of this annual is due to the preparation and publication during this period of the Survey Volume by the China Continuation Committee, and of the reports of the Five Commissions to the National Christian Conference which were published by the Committee of Arrangements of the National Christian Conference. These publications covered the whole field of Christian activity in China so thoroughly that there seemed no need of a contemporaneous additional volume. Furthermore, these volumes made it unwise to add the burden of preparing another such volume as the Chinese Mission Year Book to those already loaded. The effect of the publication of these volumes has not yet passed. The Editors of the 1923 China Mission Year Book have found that the field of subjects on which additional and original information can be secured is still somewhat limited. The chief difficulty of this volume, therefore, has been to avoid saying anything that had already just been said in the volumes mentioned above.

A year has elapsed since the Executive Committee of the National Christian Council asked the Editorial Committee of the China Mission Year Book for 1923 to begin work. There are two reasons for the length of time taken to prepare and publish this volume. First, its fifty-one contributors are very much scattered. Second, the conditions under which the publication of literature is carried on in China prevent anything like reasonable haste.

The main features of the period covered by this Mission Year Book are transitional changes, intellectual uncertainties and attempts at reconstruction. Politically the main tendency has been towards more and more de-centralisation of authority. It seems fairly evident that the old Imperial regime can not be reinstated with lasting satisfaction. It seems equally evident that the newer democratic elements are not yet sufficiently coherent to establish a government according to their liking. Into the gap thus made has come that group of people which exists in every country and who live only to grasp power in any form and for their own ends. Even they have failed to agree, a situation which still leaves the field open for better elements to play a larger part in government than they seem to do at present. Yet for the Christians one can only caution patience and sympathetic waiting. There are periods of disturbance in the life of individuals and nations that can only be solved by those persons or nations finding themselves and their own way out of the difficulties. No forced solutions will be permanent.

These transitional uncertainties are particularly evident in the life of Chinese students. A few years ago desire for political reform stirred them above everything else. At present, speaking generally, socialistic ideas and rationalism furnish their intellectual stimulants and the goals of their endeavour. Like the nation at large they are dissatisfied with their past and their present: but they have not yet visualised any definite future. One great weakness in their thinking and planning is the depersonalisation of moral ideas through efforts to reform situations somewhat remote from their immediate student life. In consequence they tend to ignore the moral problems in school and home which are as vital for them as the more distant political and international ones. Still, their spirit of eager inquiry, evident in efforts both to undermine and to understand Christianity, must be sympathetically guided. Psychologically this period of uncertainty while trying is an opportunity to plant new ideas. This, the Christian forces must not overlook.

The relations of the Chinese church and missionaries are likewise in a state of transition. Our efforts to secure articles on this subject failed. The situation appeared too difficult to those who were approached to treat it. Yet here is a situation requiring most careful investigation. The self-consciousness of the Chinese Church will perforce make the practice of self-abnegation on the part of the missionaries more than ever necessary. It is probably true to say at present that neither Chinese leaders nor missionaries are able to state clearly just what the function of the missionary in the immediate future life of the Chinese Church should be. Both, however, are convinced that there is such a function and that it is important and enduring.

The coming in of modern industry into China, together with the expansion into China of recent attempts in the West to apply Christian principles to industrial conditions are creating a problem of the first magnitude for the Chinese Church. It is said that the claims and practice of the Christian Church in China were never probed as deeply as now. The necessity of applying Christian principles to the problem of making a living becomes, therefore, a most important element in the witness of the Church to the efficacy of the power of Jesus Christ in Chinese life. "Can Christian ideals be made to work"? is the prevalent question. A conviction is growing in the minds of Christian leaders that one great opportunity to show that they can is in their application to China's industrial conditions both modern and ancient.

This volume, in spite of its somewhat limited scope indicates progress.

The greatest step recorded is the formation of the National Christian Council, an organization truly representative of the Christian forces in China. In itself it is a living testimony to the possibility of international Christian fellowship and coöperation.

Another significant sign of progress is the increased number of articles by Chinese authors in this volume of the China Mission Year Book. The 1919 issue included only two such articles; in this volume there are thirteen. Over 25% of the articles are thus written by Chinese.

In spite of the prevalent unrest there has been encouraging growth in the work of Christian colleges in the last few years and significant changes in Christian education for women. Dr. Pott records an increase in the number of students enrolled in Christian colleges of 50% in one year. Likewise there is growth in the number of students taking up the medical profession. With regard to girls' colleges, Mrs. Thurston shows that between the years 1916-1921 the number of girls coming from middle schools to colleges more than doubled. Co-education is also making progress.

The chief feature about evangelistic work seems to be a searching for new methods to meet changed conditions. These conditions are first, increasing opportunity for the presentation of the Christian message. In spite of widespread unrest, generally speaking, Christian work has gone forward. The second condition is the increasing momentum of the movement for an indigenous Church. This finds expression in a common though somewhat nebulous slogan that the Church must be made more Chinese. The attack on the Christian Church by anti-religionists has deepened the conviction that Christianity has a permanent place in the life of China.

The premises of the Christian message are being probed as never before. The Christian Church from every angle is being scrutinised as never before both by those within it and those without, to see if it has or can accomplish more in changing the human spirit and in improving conditions of living than other and older religions.

Shanghai

F. RAWLINSON

June 20th, 1923

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PART I

CHINA TO-DAY

CHAPTER I

PRESENT POLITICAL TENDENCIES IN CHINA

By Harley Farnsworth MacNair

At the opening of a new year our minds instinctively pass in review the events of the old and we wonder what fortune has in store for us. To enter upon a discussion of the political tendencies of the present day in China and not lapse into prophecy is difficult. To prophesy regarding China is notoriously dangerous, while to attempt to plot the curve of political tendencies is like attempting to map the currents of a whirlpool. Nevertheless it may be worth while to ascertain whether there *are* any tendencies observable in the confusion which now runs riot in this country.

Quite undisturbed by the discussions of the Washington Conference in America, civil strife and struggle for power went merrily on in China. Scarcely had the ink of the Washington treaties dried when war between Marshals Chang Tso-lin and Wu Pei-fu broke out which resulted in the at least temporary eclipse of Chang. Perhaps the most important result of the spring war between Chang and Wu lies in the recall of Li Yuan-hung to the Presidency, accepted by him on June 10, and the re-assembling in Peking of the old Republican Parliament which, due to encouragement received from Marshal Wu, had for some time previously been meeting in Tientsin.

The Parliamentarians and their adherents had long maintained that when the old and so-called legal Parliament again met, all dangers and difficulties would disappear. Instead of this, however, the struggle between Parliament, Cabinet, and President has been revived with the additional embarrassment of outside interference from the super-luchuns Chang, Wu, and Tsao Kun. The recent arrest of the Minister of Finance, Lo Wen-kan, and the impeachment of Dr. Wellington Koo and Premier Wang Chung-hui seem

to show conclusively that China is not yet ready for responsible Cabinet or Parliamentary government. Honest and able officials are not numerous and powerful enough to turn out the old-style mandarin and the "republican-style" militarist from office. Thus the two main types of Western Republican government, judged from the Executive point of view seem to have failed in China: the Presidential under Yuan Shih-kai, and the Parliamentary under his successors.

To those who are in any wise familiar with pre- or post-Revolutionary China, it is not surprising that both Presidential, and Parliamentary or Cabinet government are at least temporarily failures. The latter type has succeeded only in countries whose people have had long experience in self-government of a positive and constructive nature. Chinese experience in self-government has been largely negative or obstructive, and has been limited to the smallest area of local government namely the village. It is scarcely surprising therefore that Parliamentary government has not been a success.

As to the first-mentioned or Presidential form, this is closely connected with the question of unitary and federal government which has of late received considerable attention in the Press as well as in street and tea-shop talk. This is not the place to set forth the advantages or disadvantages of a federal or of a unitary form of government. Here we are interested only in trying to decide whether there is a real tendency toward the one or the other of these forms of government, and this, as hinted above, is not simply a Republican but a pre-Revolutionary question. To the diplomatic representatives of the Western Powers sent to deal with China during the 19th century, the question of the relation of the Peking government to the provinces was a source of never-ending confusion. Time after time did the Western representatives attempt to settle questions with provincial authorities, and as often were they assured that this was a matter to be settled with the Imperial government in Peking. But no sooner was the theater of diplomacy changed to Peking than the central authorities announced that the matter must be settled in the provinces.* The

*Cf. *International Relations of the Chinese Empire* H.B. Morse, 3 vols. Especially Volume 1.

diplomatic game of battledore and shuttlecock between the imperial and the provincial authorities at the expense of the Westerners was not settled to the satisfaction of the Powers until 1900. So far as the central and provincial authorities are concerned, it never has been settled. One of the immediate causes of the Revolution of 1911 was the struggle between the central and provincial governments over the building of railroads. The central government during the years preceding the revolution attempted to strengthen its power over the provinces. Yuan Shih-kai on coming to power adopted the policy and would have carried it to its logical conclusion—a highly centralized monarchy—had he not fallen from power because of foreign opposition and a revolt of the provinces which were not slow to comprehend the trend of events.

During the past six years talk of “provincial autonomy,” “provincial independence,” and “federalism” has been rife. The terms autonomy, independence, and federalism are by no means synonymous, although one might suppose they were from the frequency with which they are used interchangeably in China. It has become the custom for a province when displeased with any move on the part of Peking to circularize the other provinces by telegram declaring its independence. Such declarations of “independence” cause scarce a ripple on China’s political sea. This is due perhaps less to a surfeit of such news than to the feeling that “provincial independence” is not the expression of self-government on the part of the *people* of the province, but only the arrogant expression of the will of a disgruntled or ambitious military governor, and that this autonomy does not so much constitute a development of *federalism* as it does of *feudalism*, to quote the recently expressed idea of a Chinese student.

Nevertheless the development of provincial autonomy must not be too lightly dismissed, for be its motive good or bad it is bound to contribute to political development from the point of view of constitutional law. Constitutions have been completed or are under way in the provinces of Hunan, Hupeh, Kweichow, Kwangtung, Szechwan, and Chekiang. Brief quotations from the Constitution of Chekiang may illustrate the trend of political thought in the provinces: Article 1, Section 1, says—“The province of Chekiang constitutes one of the autonomous provinces of the Republic

of China.” Citizens of the province are defined as—“All persons who are citizens of the Republic of China and who are either natives of this province or have resided within the province continuously for two years or longer . . .” The rights and obligations of citizens are stated at considerable length in Article II which constitutes a Bill of Rights. Section 5 of this Article reads—“The citizens of the province are all equal before the law, without distinction on account of race, religion, class or sex.”

The matters which the province has power to determine and administer are listed under eighteen headings. Of especial interest in reference to the question of provincial autonomy is Section 32, Article III, which declares that: “No laws of the National Government and no treaties with foreign states, which infringe the powers of this Province or increase its obligations, shall be made without the previous consent of the Province.” Other articles deal with such matters as the Provincial Assembly; the Governor and the Executive Council of the Province; the Judiciary; the Board of Supervisors; the Board of Auditors; Legislation; Finance; Education; Industry; Communications; the District; the Special Town, which is defined as being an “industrial or commercial locality having a population of 150,000 or more . . .” and which is to be a “self-governing unit under the direct supervision of the Province;” Towns and Villages; Interpretation and Amendment of the Constitution.*

Of more than passing interest are the provisions of Sections 1 and 2 of the “Procedure for Placing the Provincial Constitution of Chekiang in Effect.” These provide that—“The functions and powers of the National Government shall be exercised by the Government of the Province until a National Constitution is established.” Furthermore—Until Provincial laws are promulgated, the laws of the Republic of China and orders based upon these laws, which are not in conflict with the constitution of this Province may still be applied.” This apparently means that not only during the interim in which there is no

*The quotations used here are from the translation in collaboration of Messrs. Stewart Yui, M.A., and Harold S. Quigley, PH.D., to be found in *The Chinese Social and Political Science Review* Vol. VI, No. 2, pp. 114-42.

permanent national constitution, but even permanently provincial law takes precedence over national laws. This is autonomy with a vengeance, but is in line with the suggestion recently made and spread broadcast that all real power should lie with the provinces, and that the central "government" should consist of a Committee to be composed of representatives from the provinces who shall handle any matters which cannot be handled by the provinces acting separately especially relations with foreign nations. Needless to say such a Committee would itself be practically powerless, as was the American Continental Congress under the Articles of Confederation.

Connected with the autonomy movement as illustrated by certain excerpts from the Constitution of Chekiang are two other movements to which attention must be paid—the Woman's Movement, and the Municipal Government Movement. Attention is directed to Articles II, Section 5, quoted above, to the effect that citizens are equal before the law without sex distinction. This means the recognition of woman as man's political equal by the enfranchisement of the sex.

Since the early days of the Republic the interest of women and girls in public affairs has been distinctly felt. Of late there has been a recrudescence of the movement, due apparently in part to the Literary Revolution and to the encouragement of several of the acknowledged intellectual leaders of the nation. Schoolgirls have taken a conspicuous part in the Student Movement during the past few years. Organizations such as the Women's Rights Federation of Peking, the Peking Women's Political Union, and the Women's Rights Federation of Chekiang are being established in many cities and provinces. Discussion groups whose membership includes men as well as women are also serving to expand the movement.

Definite programs have been evolved by these organizations, having to do with both political and social questions. The Women's Rights Federation of Peking, for example, demands equal citizenship rights; the passage of laws dealing with the age of consent, the punishment of concubinage, the abolition of prostitution and of foot-binding, the selling of maidservants, and equal pay for equal work. The Peking Women's Political Union has for

its aim the equal participation of women with men in political affairs.

Books and pamphlets as well as newspaper and magazine articles are published relating to this movement also. *The Morning Light of the Peking National University* (晨光), *La Jeunesse* (新青年), and *Reconstruction* (改造) are examples of Chinese magazines interested in this movement. The last named magazine has also published articles dealing with the movement for Federal Government as have *the Pacific Ocean* (太平洋) and *The Eastern Miscellany* (東方雜誌). Scholars of the type of Dr. Hu Shih, Chancellor Tsai Yuan-pei, Chao Chuo-jen, and Sheng Yen-ping are fostering the movement. Nor is the Constitution of Chekiang the only one in favor of women's rights: provisions somewhat similar to those quoted above are to be found in the Constitutions of Hunan, Hupeh, Szechwan, and Kwangtung. That the great mass of Chinese women are not interested in politics or social reform, and that they are not educationally qualified to participate in government signifies little in judging of the movement, for the same holds true of men. The movement may or may not become permanently powerful, and the results of women's participation in politics and industry may or may not have a favorable effect on the life of the nation, but the fact remains that at present the trend is in the direction of a greater interest and participation of women in political and industrial affairs. This in itself is worthy of interest and consideration.

Let us now turn for a moment to the Municipal Government Movement mentioned above. There are two cities which have stood out in recent years as centers of experiment in good government, namely Nantungchow, in the province of Kiangsu, and Canton in the south. The first-mentioned city is ruled by the Nantung District Assembly or Self-governing Council which was established in December, 1920. A recent writer *describes this Council as follows: " . . . It is composed of (1) members elected by the respective local areas and local bodies of the

*Mr. Eu-Yang Kwang M.A. in his *The Political Reconstruction of China*. St. John's University Studies, No. 1, 1922. Chapter XV, p. 159.

district; (2) directors and a chief director; and (3) members and chairmen of ten committees— It has different functions from those of the magistrate, in that it is a local self-government institution, whose business is all local in nature. This is for China a new type of city government, thanks to the efforts of Chang Chien, the 'city-builder of China,' as he is called." The strength and the weakness of this government lies in the fact that it is so largely the work of one man. Without Chang Chien it is safe to say the government of Nantungechow would not have been. Without him would it continue?

From March, 1921, to June, 1922, under the Sun Yat-sen regime, Canton tried a Commission form of government with considerable success. The conception and the execution of the scheme of government lay largely in the hands of foreign-educated students whose attempts to interpret Western ideas of popular government to a people lacking experience along these lines are not without value to students of government, both foreign and Chinese. The Canton Municipality consisted of six bureaux whose chiefs, appointed by the Governor upon the nomination of the Mayor (Sun Fo, a son of Dr. Sun Yat-sen), sitting with the mayor as Chairman, formed a Municipal Executive Commission. The system provided also for an independent Audit department and a "semi-representative body known as the City Advisory Council consisting of thirty members. One third of these members was to be appointed by the governor, another third by the various commercial, industrial, educational and *professional bodies of the city and the remaining third by popular election.

Mention is made of these examples of progressive and at least partially successful forms of municipal government inasmuch as it is felt by many that hope for the regeneration of China's government lies in the development of efficient and honest government in the industrial centers, rather than in either the provincial autonomy movement or in the attempt to reconstruct the central government. One of the lessons of the past ten years is so clear that men of even moderate intelligence can understand: this is that the development of good government in China, and the

*Canton's Experiment with Commission Government, S. Y. Wu. *The Weekly Review*, Vol. XXIII, No. 2, Dec. 9, 1922, pp. 44, 45.

settlement of the difficult relations between the provinces and the central government will be attained by preparation and development from the ground up rather than from the top down. The conjoint development of a decent and stable government in the districts, towns, and provinces may lead to the formation of a real federal government despite the present lack of any indisputable proofs of the formation of such a type. If a real federal government should thus be established, it is quite possible that it would but serve as a stepping-stone to a strong unitary government. In this way the age-old struggle for power between the capital and the provinces may be settled.

The hypotheses and suggestions evolved hitherto depend for their fruition upon the functioning of an independent Chinese government pursuing a policy of moderation and liberal friendship with the great Powers. It is only with the friendly coöperation of these Powers demonstrated either actively or passively that China can pass safely through the chaos in which she now labors. Unfortunately, there have not been lacking signs of late that indicate a state of affairs in which the central government may entirely disappear. Despite the seeming incredibility of such a thing, there are indications of an outbreak of anti-foreignism, and the spread of Bolshevism or neo-Bolshevism with the development of a social revolution patterned after that of Russia. Mention of the anti-Christian movement so widely discussed last year, the flirting of China with bolshevistic Russia, and in especial the reception of the envoy of Soviet Russia, Mr. A. A. Joffe late last summer, the kidnaping of foreigners—women as well as men—who have been engaged in both business and missionary work, the unbridled license of the bandits, and most recent of all the murder of the American, Mr. Coltman, at Kalgan, all show the danger in which China has placed herself by her recent deeds and tendencies.

Certain thoughtful Chinese who are not at all of an alarmist type feel that before China goes much further, there must be a more thorough revolution, and one different from that of 1911. How bolshevistic this may be it is not possible to say, but it is significant to note that several of the more radical intellectuals are friendly to the Bolsheviks and their ideas. Shortly after Mr. Joffe's arrival in Peking he was honored by attentions from the

leaders of fourteen radical organizations including the Anti-Christian, Anti-Religious, and the Principles of Karl Marx Society. Chancellor Tsai Yuan-pei is reported to have said: *The Chinese Revolution was a political one. Now it is tending toward the direction of a social revolution. Russia furnishes a good example to China, which thinks it advisable to learn the lessons of the Russian Revolution, which started also as a political movement but later assumed the nature of a social revolution. *Please accept the hearty welcome of the pupils to the teacher.*"

These remarks in themselves might be of no great significance were it not for certain concomitant factors. First, the intellectual radicals are not to be ignored in China—their following is too large at present; second, in the words of Mr. Gilbert: *"... Such adverse advertising as the communistic theory has had in the Orient, emanating as it has largely from Japanese official pronouncements and Chinese official denunciations, has been calculated to do no more than prejudice the young intellectual in favor of Bolshevist Russia long before he had any idea what Communism meant. Instead of alienating him, it prepared his mind for a favorable consideration of what his natural enemies condemned." Third, the unusual number of industrial strikes which have occurred in almost all the industrial centers of China during the past year have been neither spontaneous nor accidental, and their political importance is not to be overlooked.

As a consequence of the outrageous actions of the bandits in Honan, a mass meeting of foreigners was held in Hankow in the latter part of November. This caused a good deal of discussion on the part of local Chinese papers as to the danger of foreign intervention—a subject which the foreign Press of China has not entirely ignored. The Associated Chambers of Commerce, the leading organization of Chinese merchants in the country, held a Convention in Hankow shortly after the foreign mass meeting and protest. The merchants seem to have been influenced by the dangerous situation. Before adjournment they adopted a program looking to the salvation of China by means of (1)

*A Soviet Envoy in Peking, Rodney Gilbert. Published in *The Living Age*, Vol. 315, No. 4087 19, 255-258, Nov. 4, 1922, from the *North China Herald*, September 2.

abolition of militarism, (2) establishment of a Constitution, (3) supervision of China's finances. The ideas set forth are not new, but it may be that the position and organization of the merchants may enable them to accomplish something.

A ray of satisfaction may be derived, after this not altogether cheerful survey, from the thought expressed in a recent editorial in a local paper (Shanghai Times). After commenting upon the idea of speaking of "China's Ship of State'" the editor remarks: "To compare the Chinese nation to a 'ship of state' is stupid. The figure implies a pilot with a crew working together under him. Both pilot and crew are lacking . . . Strictly speaking, there is no nation that can logically be compared to a 'ship of state,' and China least of all. It would be far more accurate to describe China as a great raft of logs floating placidly down a river. Individuals may pole a few of them away from the bank or bring them closer together when rough water or a difficult turn separates them for a brief time; but to think of steering the raft as a ship is about as ridiculous as to express fear that it is ever going to sink. No pilot, native or foreign, can sink the raft. It will continue to move along slowly, as it has been doing for thousands of years. The best that can be hoped for is to pole the logs closer together and give the current a chance to hasten progress into broader and smoother waters."

To the above we cannot give complete assent. To liken China to a raft of logs with casual reference to the poling off of a few of them at times is to take too impersonal a view of an intensely personal and human question. To the logs it is of no consequence who owns them or whether they are poled away from each other, but this can scarcely be so in the case of a great land and a numerous and highly civilized people. The saddest thing in the present period of disorganization is the fact that even now China seems not to have learned the lesson of contact with the outside world. There is too much of the tendency to be arrogant when safe, and humble when in danger—to look at the mote in the eye of foreign nations and not at the beam in her own. There has rarely been a period when the forces of disorganization and chaos, the spirit of unrest and lack of discipline have been so strong as at present; but likewise there has never in China's

history been a time when the forces of progress, of a conscious and definite working toward better things has been so strong and truly effective. Fear of the future must not lead to discouragement and inactivity but rather to a renewed faith and an unconquerable zeal in working for the salvation of a great nation.

CHAPTER II

THE PRESENT ATTITUDE OF THE CHINESE TOWARD CHRISTIANITY

By A. H. Smith

In response to a request for comments on this topic several replies have been received, a synopsis of which is herewith presented.

Rev. Wallace Wilson, Hankow, London Mission, says:—
There seems to be apparent a revival of interest in Chinese religious ceremonies in the cities. In the country they have never actually fallen into disuse. The relative neglect in cities, however, indicated nothing more than indifference. At present Buddhist and Taoist rituals at great financial cost and celebrated with high enthusiasm have exhibited a marked increase. Exceptions apart, the population of the Wu-han cities may be truthfully said to be "given over to idolatry." There is no obvious disposition to begin an anti-religious movement. The opposition is outwardly less bitter, yet shrewd and cunning. On the Christian side it is by no means confined to argument, but emphasizes the practical side of Christian salvation in the home, the school, and in society. Progress in these lines is slow but sure. Christianity is increasingly challenging the attention of the thoughtful. This is shown by the fact that non-Christians are imitating Christian altruism in philanthropic institutions such as schools for orphans, refuges for the blind, "Doors of Hope," and the like, all of them due to the growing influence of Christianity. These are valuable signs of progress signifying ultimate victory.

Rev. Arnold G. Bryson, Ts'ang Chou, Chihli, London Mission, says:

Religious conditions in this field do not change from year to year, but efforts in Famine Relief two years ago made a deep impression upon the country folk. From this center we relieved the starving of 1600 villages. We are now doing our utmost to avail ourselves of the opportunities in every direction with a ridiculously inadequate staff.

There is a readiness to hear such as never before existed. There appears to be no general realization of superstitious beliefs and practices of the common people. But not many ruined shrines and temples have been restored. In the city the people are on the whole less accessible. The officials are impervious to religion, or to any other enlightening influences except where their "face" or their pockets are concerned.

As a result of protection afforded in the Mission compound during the fighting of last spring, after all danger was past, the attendance at the annual fair in the city and later in the city premises was increased.

Dr. George F. Fitch, Shanghai, American Pres. Mission, says:—There is a spirit of inquiry abroad which, while not distinctly hostile is critical. There is a tendency no doubt to recommend Christianity for its morals and its ethics, but not to accept Christ as Saviour. It does not happen that as idolatry goes out the worship of God comes in. They may acknowledge Him in a way, speak and write favorably of institutional, industrial, and educational work as carried on by the missionaries, but are indifferent or even opposed to spiritual matters. This is particularly well illustrated in the work of the Y.M.C.A., and in some of the churches' institutional work. It is a time of flux such as never was before.

On the other hand there are not wanting some very encouraging responses by the better classes to the appeals of Christianity. Recently in the city of Soochow a fine three-story hospital, well furnished and well equipped, with extensive wards for both men and women, having a church building of its own and a fine residence for the foreign missionary physician, owning some twenty five *mu* of land, has been largely financed by the Chinese friends of the missionary doctor.

The attitude of the people in the small towns and villages seems to be one of utter indifference, for the most part. The "Jesus Doctrine" is now an old story to them, the foreigner no longer excites their curiosity, and though they will listen with more or less respectful attention if approached personally, they manifest little interest in the subject of salvation and eternal life. Something out of the usual must be afforded them to induce them to awaken them out of their lethargy.

Dr. Robert F. Fitch, Hangchow, Union Evangelistic Committee, says :—

The attitude, I am inclined to think, is on the whole friendly. The papers refrain from printing unkind reports about us and often have kindly remarks about Church work. We have a friendly relation with the officials, the principal men in the Chamber of Commerce, the Bankers' Ass'n., the Prov. Educational Association, the city editors, and the leading men in the Provincial departments. The famine work is also bringing about a more intimate coöperation.

I question whether there is any city in China where the Christian forces have so many points of friendly contact with the Chinese as we have in Hangchow.

Mr. Samuel J. Mills, Nanking, American Pres. Mission, says :—

We will divide the people into four classes, students, soldiers, police, merchants and officials.

There appears to be a complete lull on the part of the agitators of the Anti-Christian Movement in Nanking. At the beginning, this group did a considerable amount of propaganda in the form of public lectures and articles in the press. At the present time there is an increasing number of non-Christian students in government and private institutions, including Southeastern University, where the leaders of the Anti-Christian Movement were to be found, who have voluntarily enrolled themselves in Bible Study groups. Undoubtedly, a number of these men have been attracted by the opportunity of studying English, but there are many who are really interested in the study of the life of Christ and the principles of Christianity and take their studying seriously.

It is interesting to note that while the men students were actively engaged in the Anti-Christian Movement, the students in government school for girls took no part in the demonstration and work for that class has not been hindered at all.

There are 200 government school men students in Bible classes this year as against 300 last year. However, this setback does not seem to be more than a temporary one.

For some time now, special work has been carried on for soldiers and at the present time there are over 800

men enrolled in Bible study groups throughout the city. The Army Department of the Y.M.C.A. is looking around for larger quarters in which to serve the soldiers. Three men from the Military Academy at Paotingfu are serving as secretaries for that class and are doing splendid work, being backed up by several pastors in the local churches.

Just recently an attempt has been launched to get in touch with the police. On every side there seems to be an intelligent and sympathetic interest in Christianity. So far the work is not organized, but will be in the near future.

Less has been done for merchants and officials than for the others, but, wherever contacts have been made, a warm welcome has been forthcoming.

I think it is quite safe to say that all classes of society in this city are at least open to Christianity at this time.

Rev. Berger Sinding, Norwegian Missionary Society, Changsha, says:—

Dealing with the different classes of people separately, my statement should be as follows:

The official class of to-day cannot compare with that at the time of the Revolution. At that time, at least to some extent, they were filled by high ideals, they seem now to be in an entirely corrupt state, their only interest being to enrich themselves. Even if they cannot be said to oppose Christianity, yet their feelings toward the Church may not always be friendly. For instance here in Changsha it happened that, although the officials applied to the missions to help in organizing the Hunan Famine Relief Committee and raised funds for this purpose, they got very discontented with the missions when the funds that came in were not to be distributed through the officials but through the foreign missionaries!

It may also be mentioned that there is an increasing use of opium. Even if it may be far from true that they all smoke, yet they are all interested in handling the drug for the sake of profit.

The official class seems to be hard to win at present, not because of enmity toward the Church or Christianity or persecution of the Christians, but because their minds are wholly occupied with the gains and the lusts of this world.

The student class may be divided into three groups :

- (1) The group of higher educators who are working out their own scientific systems and methods, and do not agree with anybody else, and therefore also not with any type of religion.
- (2) Those who proclaim that over and against all Religion stands Science and Philosophy. "I can comprehend everything with my own ability, and therefore have no use for Religion."
- (3) Those who use the new terms (Socialism, Anarchy, and all the other terms of Russellism) as an excuse for a life of lust and profligacy, whereby they ruin society and family life. They are decidedly against religion.

Here in Hunan we have especially the two last named groups. Yet they prove by the fact that they want what is handsome in music, etc., that their souls are longing for something higher and cleaner than that which they proclaim.

In addition to this can also be mentioned the fact that the students often say they have no use for religion now. What they want is knowledge.

The anti-religious student movement is not very important here. They have a meeting place in one of the government normal schools, but only about a hundred students participate.

Even if it be not within the scope of this article, it may be mentioned that a Student Christian Federation for Changsha is just being launched. We hope and pray that it may prove successful and be used to bring the non-Christian students in touch with Christianity.

The labor class is friendly toward religion, but their educational standard being low, others take advantage of this fact to lead them in other directions.

The merchant class is not unfriendly toward Christianity but very much occupied by their trade. (Compare Mat. 22.5: "But they made light of it, and went their ways, one to his own farm, another to his merchandise.") In addition to this it may also be said that, their educational standard being low, they easily fall to superstition.

The farmers seems to be the best class of people. They work faithfully and sin less than any other class. And they are very responsive to the Christian Gospel and easy to win.

Although there is no persecution of Christians to-day, there are still three great difficulties in the work of the Church:

(1) The effects of the revolution, and the civil war going on between North and South; it seems that everything is loose and it is hard to know where to get hold of anything steadfast and trustworthy.

(2) The New Thought Movement has shaken the moral ideals. Everybody is inclined to live a sinful life, and consider it unimportant.

(3) There are even good people who are getting bad by seeing all the evil that is going on around them. This involves also danger and difficulty for church members.

Peking and Vicinity

Several reports have been heard from missionaries in this part of the Chihli province. There are some whose work is largely rural who think that the anti-religious movement has made no perceptible impression upon the Chinese with whom they come in contact. Others recognize the movement as existing, and to some extent influencing the better educated classes. What is certain is that in Peking as in other large centers it had the important result of putting the Christians on the defensive causing them, in a thoroughly aggressive way, to go to the roots of the assault upon religion in general, and upon Christianity in particular. Should these anti-Christian attacks be continued, which at present seems unlikely, the result may be a valuable Apologetic for Christianity in China produced by the Chinese themselves, an outcome of great importance at this stage of Christian development in China. Those wishing fuller information in regard to the attitude of the defenders as well as the attackers of Christianity, are referred to the two leading articles (covering 12 pages) by competent Chinese writers in the December (1922) number of *The Chinese Recorder*.

CHAPTER III

THE COMMERCIAL, INDUSTRIAL, AND ECONOMIC DEVELOPMENT

By M. T. Tchou

With the influx of Western civilization, China is undergoing a far-reaching change in the commercial, industrial, and economic life of her people. Such a change is unprecedented in her long history of 4,000 years; it is so fundamental and thoroughgoing that it amounts to nothing less than a revolution. The chief factors giving rise to this are (1) the progressive opening up of the country to foreign trade during the last 80 years; (2) the spread of Western civilization through the introduction of Western ideas and methods in education, industry, government, society, etc.; (3) the slow but important progress made in the means of communication and transportation; (4) the rise of modern commercial and industrial classes through contact with similar classes from the West and; (5) the demands from foreign markets during the Great War and the subsequent boycott against Japanese goods.

During the last 20 years the annual value of China's foreign trade has increased nearly 600%, as may be seen from the following figures in millions of Haikwan Taels, according to the Maritime Customs Returns:

<i>Year</i>	<i>Imports</i> Hk Tls. (millions)	<i>Exports</i> Hk Tls. (millions)	<i>Total</i> Hk Tls. (millions)
1889.....	112.....	96.....	208
1894.....	167.....	129.....	296
1899.....	268.....	192.....	460
1904.....	323.....	238.....	561
1909.....	400.....	338.....	738
1914.....	569.....	356.....	925
1919.....	646.....	631.....	1,277
1920.....	762.....	542.....	1,304

In spite of the unsettled conditions of the country since the establishment of the Republic 11 years ago, modern industry has made rapid progress in many centers. Cities favored with better means of water or railroad transportation, or both, like Shanghai, Wuchang, Hankow, Tientsin, Canton, Wusih, Tsinan, Chefoo, Changsha, Tsingtao, Nantungchow, Tongshan, Chengchow, and others, are being steadily industrialized. A recent estimate in China puts the number of modern factories at 1,400 (not including thousands of semi-modern ones); among these may be mentioned 80 cotton spinning and weaving mills, 218 silk filatures, 95 flour mills, 82 electric lighting plants, 121 oil mills and bean cake factories, 43 albumen factories, 51 cement and brick works, 58 printing presses, 54 soap and candle factories, 51 telephone companies, and numerous other factories manufacturing goods of all kinds that were formerly only imported from other countries. Among these new industries, cotton spinning is the largest. There are now over 1,500,000 spindles producing 3,000,000,000 lbs. of yarn annually. The leading centers of the cotton industry are Shanghai, Wuchang, Hankow, and Tientsin.

During the last few years the lace, embroidery, and hairnet industries in Shantung have been developed to a considerable degree and have given remunerative employment to hundreds of thousands of people in that province.

Side by side with these newly developed industries are to be found the old native types of industry on which a large proportion of the population still depend for their living. But step by step these old industries are forced to give way to the new, which are equipped with either modern or semi-modern machinery. Under such changing conditions the temporary dislocation of labor may be easily imagined, but the process has not gone so fast as to be a calamity to those pursuing the older types of occupation, although cases are known where violence has been used as a form of protest.

With the inevitable change from the guild and domestic systems of old to the factory system as a result of the introduction of modern industry, the life of the working people has undergone very sudden changes.

The modern factory, employing large numbers of people, working during definite shifts, has attracted multitudes of rice seekers to its neighborhood without adequate provisions for meeting their personal and family requirements. Men and masters have become "employees" and "employers" with little, if any, personal relationships. This results in the complete separation of capital and labor. Under the new factory system and its strict division of labor, men and women work mechanically like machines without the incentive of seeing their achievement. Female labor, child labor, night work, long hours, low wages, congested living conditions and their inevitable consequences are all installed. If history repeats itself, the industrial conditions in England about 120 years ago can find no more faithful parallels than the conditions in the new industries of China to-day.

The wages paid to skilled and unskilled workers vary considerably in different parts of the country. They are higher in south China and decrease somewhat as we go from south to north. Also wages are slightly higher along the coast than in the interior and tend to decrease as we go to places with less facilities for communication. Taking conditions as a whole, however, wages are extremely low compared with those in Europe or America or even Japan.

The tables given below, for skilled and unskilled labor are based on calculations from reports sent in by most of the leading industrial centers after a survey during the Summer. While inaccuracies are likely to be found when compared with local conditions, these figures given below give a rough impression of present wage conditions in China as a whole.

UNSKILLED LABOR—MONTHLY WAGES

<i>Industry</i>	<i>Men</i>			<i>Women</i>			<i>Children</i>		
	Max.	Min.	Aver.	Max.	Min.	Aver.	Max.	Min.	Aver.
Cotton	\$12	\$ 6	\$ 9	\$10	\$ 6	\$7.50	\$ 6	\$2.40	\$4
Steel & Machinery	20	10	15	—	—	—	(Apprentices receive no wages)		
Mines							—	—	—
Silk	12	6	8.50	10.50	6	7.50	6	2.40	4
Others	16	6	8	9	3	5.50	4	2	3

SKILLED LABOR—MONTHLY WAGES

<i>Industry</i>	<i>Men</i>			<i>Women</i>		
	Max.	Min.	Aver.	Max.	Min.	Aver.
Cotton	\$30	\$12	\$16	\$24	\$8	\$12
Steel & Machinery }	80	20	25	—	—	—
Mines	40	16	22	—	—	—
Silk	22	6	12	22	6	9
Others	30	9	15	20	7.50	12

The cost of living has increased very rapidly since 1914. The price of rice has gone up more than 100% and those of other commodities such as clothing, oils, and other foods, have advanced no less. The price of polished rice in Shanghai has increased 135% since 1914. In districts burdened with military operations and brigandage, the rise in the cost of living is often from two to three times the above figures.

A recent estimate of the cost of living in Shanghai for skilled and unskilled workers credited with considerable accuracy gives the following results:—

MINIMUM STANDARD OF LIVING IN SHANGHAI FOR
UNSKILLED LABORERS AND COOLIES—1922

<i>Item of Expenditure</i>	<i>Single</i>		<i>Married, 5 in Family</i>	
	Actual Amount	Percentage	Actual Amount	Percentage
Food.....	\$ 5.45	46%	\$11.10	52%
Clothing	1.19	10%	2.13	10%
Rent	1.78	15%	2.78	13%
Fuel.....	0.47	4%	1.92	9%
Locomotion.....	0.71	6%	0.85	4%
Miscellaneous.....	2.25	19%	2.56	12%
Total	\$11.85	100%	\$21.34	100%

STANDARD OF LIVING IN SHANGHAI FOR SKILLED AND
SEMI-SKILLED LABORERS—1922

<i>Item of Expenditure</i>	<i>Single</i>		<i>Married, 5 in Family</i>	
	Actual Amount	Percentage	Actual Amount	Percentage
Food.....	\$ 7.32	38%	\$15.06	42%
Clothing	2.31	12%	3.94	11%

<i>Item of Expenditure</i>	<i>Single</i>		<i>Married, 5 in Family</i>	
	<i>Actual Amount</i>	<i>Percentage</i>	<i>Actual Amount</i>	<i>Percentage</i>
Rent.....	3.09	16%	5.02	14%
Fuel.....	0.57	3%	2.51	7%
Locomotion.....	2.12	11%	2.15	6%
Miscellaneous.....	3.85	20%	7.17	20%
Total	\$19.26	100%	\$35.85	100%

While the cost of living has increased very rapidly, the advance in wages has been considerably slower. According to a report issued by the Ministry of Agriculture and Commerce, wholesale prices in Shanghai have increased 140% and the increase in wages have only been about 80%. In Hongkong the increase in wages does not exceed 95% and that in Hankow is less than 100%. This state of affairs has wrought great hardship on the working classes. A comparison of the wages received with the cost of living also shows that there is a general deficit in the working man's budget.

Although hours differ considerably in different industries, the 12-hour day is very prevalent. In some industries, as for instance in the coal mines at Poshan in Shantung province, the laborers even work 24 hours in a shift. In many industries such as in the silk filatures at Shanghai a working day of 14½ hours is quite common. In many weaving establishments in North China the working day is 18 hours.

In cotton mills, the men, women and children generally work continuously for 12 hours at a stretch. Every second week they work through night shifts. In some mills ½ hour is given for meals.

In Wuhan the steel laborers work from 12 to 18 hours a day, while machinery workers generally work 10 to 14 hours and apprentices work as the grown-ups.

In the hair net and embroidery industries in Chefoo the hours vary from 9 to 11 per day, the average being 10.

Often, besides the usual hours, workers put in overtime work running to 15 or 16 hours where the usual shift is 10 or 12 hours. The rate of pay for overtime is generally from 20% to 100% higher than the usual.

WORKING HOURS

<i>Industry</i> <i>Workers</i>	<i>Cotton</i>			<i>Steel & Machinery</i>		
	Max.	Min.	Aver.	Max.	Min.	Aver.
Men	13½	11	12	16	9	11
Women	13½	11	12	—	—	—
Children & Apprentices }	13½	11	12	14	8	12

<i>Industry</i> <i>Workers</i>	<i>Silk</i>			<i>Others</i>		
	Max.	Min.	Aver.	Max.	Min.	Aver.
Men	14½	10	12	16	9	11
Women	14½	10	12	16	10	12
Children & Apprentices }	14½	10	12	16	6	12

Considering the country as a whole, it has been estimated that over 70% of the working people work seven days in a week. Only a few factories under Christian management such as the Commercial Press Works in Shanghai and the hair net and embroidery industries in Chefoo (which are under Christian influence) and a few others stop work on Sundays. The majority of the industrial establishments work continuously throughout the year.

Some of the larger and more modern factories, however, often suspend work for one day in ten or twice a month for the purpose of cleaning and repairing the machinery.

The number of rest days varies somewhat in different parts of the country. Work is suspended from 3 days to 2 weeks at the Chinese new year. The 5th of the 5th moon and the 15th of the 8th moon (being the dates for the dragon boat and mid-autumn festivals) are two general holidays.

Generally factories do not pay much attention to the health and protection of laborers. Many factories, especially the semi-modern ones, are built contrary to the acknowledged principles of hygiene. Often there is a want of light and fresh air and there is excessive heat. Sometimes the floors are wet and there is no adequate provision for toilet. The larger factories are generally much better in these respects but even here often the moving parts

of machinery are not sheltered and as a result many tragic accidents have happened.

In most match factories, poisonous phosphorus is used and the inhalation of the fumes often injures the lungs and jaws.

Even in well constructed cotton mills no effort has been made to purify the air of the cotton fluff held in suspension, nor has it been found possible to change the conditions in silk filatures where the air charged with unwholesome odor is not allowed to go out of the building, thus often giving rise to lung and eye trouble.

Strictly speaking there is no obligation, either moral or legal, on the part of the employers to do anything to mitigate the misfortunes caused to employees through accidents or sickness, although as a rule some small charitable grants are made by the management when cases are brought before the manager through the kindness of some supervising officers.

In China, like in other countries, the problem of housing working people is one of the most urgent. Wherever factories have sprung up the working population has flocked around them without any adequate provision to meet the increased demand in housing.

Owing to the scarcity of houses in the factory districts and the consequent increase in rental, workers' families are often crowded into very small rooms without adequate provision for light and ventilation. Bedroom, kitchen, lavatory, and living room are often all in one. Infectious and contagious diseases go unchecked—children crawl about the dirty, damp, muddy floors. The factory slums in China may be considered as the worst of slums.

Only a few firms have done anything to provide some of the workers with living quarters; in most cases laborers have to look out for themselves. Some unable to find houses or sheds remain in the country and have to travel considerable distance to the factories, thus adding to their hardship.

Under present conditions four housing systems are practiced:

- (1) The Factory provides special buildings where generally 8 to 12 persons are put in one room which in ordinary times 3 or 4 should occupy. The workers pay a fee from 27 cents to 50 cents

per month. Generally such dormitories are poorly built and neglect many of the essential rules of hygiene. But before these dormitories can be condemned, the question may be asked whether workers living in their own homes are under better conditions.

- (2) In a large number of factories the workers and the apprentices sleep in the workshops. They work until nine or ten, sometimes until eleven. When they stop work they pull out their rolls of bedding and sleep on the floors or on boards laid across benches. In the morning they roll up their blankets and stack them in some corner until night.
- (3) As often workers prefer to live in lodgings kept by themselves, they sometimes come together in groups and rent houses for their own use. They usually pay from 60 cents to a dollar each per month as rent. These houses are often the resorts of unwholesome and vicious practices. Opium smoking, gambling, and other evils go on unchecked.
- (4) The fourth method of housing consists of special inns for laborers where they are charged 6 cents to 8 cents per night.

The need of better housing provisions for laborers is one of the urgent problems for careful study and consideration, if the individual life of the laborers is to be purified and elevated.

Modern machinery has reduced the care needed for oversight, so that women and children may be employed to attend to mechanical processes and as they are generally willing to work for lower wages than men, employers prefer to use them, wherever it is possible.

The number of women and children engaged in modern industry has never been estimated with any degree of accuracy. It is generally estimated that in cotton mills nearly 40% of the workers are women, 40% are children and only 20% are men. Plenty of children of 8 and 9 are admitted into factories and even some below 7 are known to be at work. In silk filatures in Central and South China nearly all the workers are women and girls but boys between 10 and 20 are largely used in North China. In

Chefoo, of the 21,000 women and girls employed in industry, about 18,000 are in the hair net, lace and embroidery industries. All lines of industry considered, probably 15% of the employees are women, 20% boys and girls under 14, and 65% men.

Working conditions vary greatly in different factories. The modern cotton mills are generally well built, allowing plenty of light and air to enter but there is no provision to remove the fluffs held in suspension in the air.

Some silk filatures have well arranged and well equipped buildings with fairly good toilet arrangements and some make provisions for babes to be brought in with the mothers. Others use buildings utterly unfit for such purposes. Light and air are frequently insufficient and workers are often badly congested. In the silk filatures the cocoons are heated in copper pans with water nearly at boiling temperature and the girls have their fingers dipping in and out of the water while they work.

The long hours in these factories are most trying for the women and children, most of whom are of a frail constitution and are unable to stand the strain of continued labor. Night work has especially been a great hardship to them, as it is impossible for them to secure sufficient sleep during the day. Night work for women and children is now forbidden in many countries including India; but nothing has yet been done to abolish it in China.

As regards moral conditions, only in a few cases is any particular attention paid to the preservation of moral standards among women and girls. Those who come to the city from the villages or other cities and who do not have relatives living in the city must find lodgings for themselves and are subject to all kinds of temptations and easily become the prey of those who trade in human life for financial ends. In some factories boys and girls work side by side with little or no restrictions, and immorality is allowed to go on unchecked.

Although very little is as yet done to improve the welfare of the workers, some employers are beginning to realize their responsibility to improve the conditions of their workers. Some beginnings have already been made by a number of firms such as the Yangtsze Engineering Works in Hankow, The Pacific Alkali Co. in Tangku (near Tientsin), The British American Tobacco

Co. and the Chunghua Book Co. in Shanghai and others, in giving medical care to the workers and educational facilities to their children, while the Commercial Press in Shanghai has a more comprehensive scheme in operation, including provisions for bonuses, pension, funeral and maternity allowances, etc. From Chefoo comes the report of some Christian effort being made for the welfare of the workers engaged in the hair net and embroidery industries. Here a large number of employers are Christians. They have made successful departures in giving to the workers Sundays free with pay and are beginning to consider a possible Sunday program.

Recently, the three resolutions passed by the National Christian Conference in May 1922 concerning (1) the abolition of child labor under 12 full years of age; (2) the observation of one day's rest in seven and (3) the protection of life and health of the workers, have been put before and accepted by groups of Christians and laymen in different centers, and have been adopted by the chambers of commerce in Chefoo and Peking. There is now a committee on industrial relationships operating under the auspices of the National Christian Council with a view to promoting industrial reform as well as raising the standard of the working class. There are quite a number of other social service organizations that are now studying into the industrial problem and carrying on regular work among the working people. The Y.M.C.A. and the Y.W.C.A. are making vigorous efforts in the industrial field in coöperation with other bodies within and without the Church. Departments for industrial service have been established in the Y.M.C.A.'s at Shanghai, Wuchang—Hankow, Chefoo, Tientsin, Tsinan, Chengchow, Changsha, Tsingchowfu, Hangchow, with programs aiming both at reform in industrial conditions and systems, and at the raising of the standard of the laboring classes.

Although many trade guilds have been in existence in China for a long time in the past, labor unions, as understood in the modern sense, have not existed until a few years ago. The movement to organize labor took its origin in South China about three years ago, with Canton as its center, where the attitude of the authorities was favorable to its growth. The movement soon spread to Hongkong and other cities in the Kwangtung province,

affecting workers in all kinds of trade large and small, including mechanics, mat-shed builders, painters, tailors, laundrymen, builders, butchers, etc., etc. until now there is hardly one trade in South China that has not some form of organization. The immediate concern of these unions has primarily been to secure increase in wages and occasionally the shortening of hours. Strikes have been resorted to in most cases as a leverage to the demands made by the employees and the number of strikes has kept pace with the growth of labor organizations. During nine months last year, over 50 strikes took place in the two cities of Canton and Chaochow alone. Nearly all kinds of labor were affected. The public and the press were generally in sympathy with the strikers and in nine cases out of ten the contest between employers and employees ended in favor of the latter. Increases in wages range from 10% to 40% of the original amount.

The early successes of the movement led to its rapid spread to other centers and other trades. The well-known seamen's strike in Hongkong early in 1922 was one of the most notorious episodes. This lasted for over 50 days, causing losses of millions to shipping, and ended in victory for the strikers who obtained from 15% to 30% increase in wages. This signal success at once stimulated the whole labor movement not only in South China, but in all parts of the country. Following the lines of communication, the tendency for labor to organize spread to all the larger cities along the coast, up the rivers, and penetrated into the midst of the railroad workers and reached most of the leading factories and workshops in the country.

From March to September over 60 labor unions were formed in Shanghai alone, and over 50 strikes, large and small, have occurred, generally ending favorably for the workers. In the North the movement is also steadily gaining ground. In spite of strict suppression by the police and military authorities, the Tongshan miners conducted a protracted strike forcing the employers to yield. The situation in Central China is also becoming more serious through the creation of a labor federation at Hankow which has often called out sympathetic strikes from factories that are not immediately concerned with the issue. Judged as a whole, strikes have so far been conducted in a remarkably orderly manner and violence has only been

resorted to, when the police or the troops have forcibly intervened.

Viewing the situation as a whole as it stands at present, one is bound to come to the conclusion that in spite of its numerous errors, frequent mis-management and tendencies towards radical ideas, the labor movement will gain more strength by degrees, and the day is not far distant when the movement will assume a national and international aspect. Danger is to be found in the fact that as a rule, neither Labor, Capital nor the public have grasped the magnitude of the issue and the problems that are involved in the industrial, social, and economic future of the country. There is now the greatest need for these groups and others having the welfare of mankind at heart to study the problem unburiedly in a scientific way with a view to working out a possible solution of the situation, which is the outcome of the ills and imperfections of our past and present systems. In this responsibility, the Church together with all its ramifications has a great and unique share, for fundamentally human problems are based on spiritual grounds; the beginning that has already been made at the National Christian Conference last May should be vigorously followed up with adequate organization and concrete plans. In performing this work, in addition to the numerous extensive phases of Christian work already existing, the Church will be hastening the establishment of the Kingdom in China.

CHAPTER IV

PRESENT STATUS OF THE RENAISSANCE

By Timothy Yu-wen Jen,

The so-called "Renaissance" in China is the nation-wide movement started about five years ago as characterized by a general upheaval of the younger generation in social and intellectual awakenings. Beginning with the students, it soon succeeded in enlisting an overwhelming constituency of the intellectual class all over the nation. Its central criterion is, to quote the words of the Editor of the once renowned organ of the movement "La Jeunesse," "All for the progressive practical needs of the social life in the present and future." (Vol. VII, No. 1, P. 3). The scope of its activities is most far-reaching extending from the realms of language, literature, politics, business, industry, science, arts, philosophy and education to those of ethics, morality, and religion. Hence, it is an all-inclusive "revolutionary" movement, if it may be so termed, that embraces every walk of human life—social as well as individual. The chief aim of the whole movement may be summarized in the following words: A critical examination of the cultural inheritance and institutions of the past and the reëvaluation and reconstruction of the same with the single purpose of creating a New Civilization in China. Its recognized name in Chinese is "Hsin-Wen-Hua Yun-tung" or "the New Civilization Movement."

The movement started as yeast first in the realm of thought and the fermentation spread gradually until the realm of action was reached. It is safe to say that a new life in China has already emerged. Its increasingly ameliorating influence on the future development of the nation is recognized by all fair-minded foreigners as well as Chinese. But, as a movement, it is very loosely organized, in fact, not organized at all. Its successes and failures, can hardly be tabulated in conventional records and statistics. To account for its present status, one has to observe social actions and trends of thought together with other current events which, based on an accurate understanding of the nature and history of the Movement, can

be classed as its manifestations. The following account is a modest attempt to summarize the recent developments of the Renaissance from a critical but sympathetic viewpoint.

The Literary Revolution can be rightly looked upon as the first step toward a New Civilization. Its first attempt is to substitute for the old classical style of writing the vernacular, thus greatly facilitating the advancement of mass education. It is a step toward the democratizing of the Chinese language. The next attempt is to improve the style of Chinese literature by the introduction of Western punctuation, paragraphing, figures of speech, phraseology and grammar, thus systematizing the Chinese written language. During the first few years, the advocates of this revolution were forced to wage terrific warfare with the conservative literati, but they won a decisive victory. It must be noted, however, that the victory has not resulted in the absolute displacement of the old form of writing, but has only succeeded in winning a legitimate place for the vernacular writing in Chinese literature, whereas formerly it had been regarded as vulgar in taste and usage, and inferior in quality and honor and common only to the writing of certain novels and low-class literature. Writing in the vernacular and new style is now the fashion and one is no more surprised to see it in the best philosophical and scientific works and used as the language of articles in magazines of the highest class.

A word must be said about literary production. Many new works have appeared. Translations from western literature, including that of the Russians, flood the market. Original stories, though less in number, nevertheless reveal real creative genius in the rising generation of writers. As to poetry, the literary reformers also tried to introduce "free verse" into China; but as a matter of fact it is not much appreciated by the people. Here and there we see a few lone poets expressing their sentiments therein.

As to publications, we were startled by the sudden increase in the number of magazines published—more than three hundred—during the first two years of the movement. But in the last few years, one by one they have closed down. At present only a small number serve as successful vehicles of New Thought. "La Jeunesse" was once the most widely circulated and most popular monthly. But later on it lost its original character and became the

organ of socialistic and Bolshevik propaganda. It has also closed down.

Many new books appeared as the actual and visible products of the movement. Besides numerous translations in all branches of learning from other nations, there were a few original works. After Prof. Hu Suh's "Outline of Chinese Philosophy" (Vol. I) Prof. Liang Shiu Meng's "A Contrast of Occidental and Oriental Civilizations and Philosophies" is among the best sellers of recent years. It is an encouraging sign to watch the number of books produced.

The intellectual awakening revealed the backwardness of China in modern knowledge and consequently prompted the eager acquirers of knowledge to get it from their neighbors. As a result a few organizations in coöperation with the national universities and colleges were formed to introduce western scholars to China. Prof. John Dewey was the first guest of honor. At the present Prof. Hans Driesch is touring in China giving lectures. They all received a warm welcome everywhere. It is a question whether intellectually immature students are adequately prepared to get much out of the lectures and whether pouring knowledge into the heads of a very limited number of the intellectual class will have such effect on the national life. The answer is that patience in waiting for the seeds to grow is needed. Great reforms are started in the visions of the few. The danger is, however, that the emphasis on speculative knowledge will be too great.

The introducing of modern social theories is another important phenomenon of the Renaissance. All schools of socialism are being poured in—Marxism, Syndicalism, Guild Socialism, Communism and Bolshevism. There is a small group of men and women constantly at work propagating these ideas and promoting agitations. At the same time the works of other sociologists like Prof. Ellwood have been introduced.

In regard to religion, very little interest is shown, comparatively speaking. Many young scholars who are more or less influenced by socialistic and materialistic ideas have once and again raised very bitter voices attacking religion and particularly Christianity. The anti-Christian Movement, started last spring, openly challenged the Church in China. But this anti-religious feeling does not represent

the character of the Renaissance. Many of the original promoters of the Renaissance strongly oppose such an intolerant and dogmatic attitude toward religion, and firmly stand for the principle of freedom of investigation and of expression in matters religious, and most of all for the constitutional right of freedom of worship. The latter is the characteristic spirit and representative attitude of the Renaissance as against religion.

In reviewing the intellectual side of the Renaissance we must not forget that in addition to those writing and speaking in public, there is an increasing number of scientific scholars who are burying themselves in the laboratories and libraries of the different universities and colleges doing research work on special lines. In them we have great hopes for more fruits in scholarship.

The student movement must be looked on as an important social movement in the recent development of the Chinese Republic. It started in May, 1917, as a direct protest against Japanese exploitation through the notorious Twenty-one Demands. Student organizations were formed in every province and a Student National Union was organized with headquarters in Shanghai. The movement as a whole did a great deal of good in arousing patriotic sentiment. Alas, the students, or those who ran its affairs, were too inexperienced in organization and executive work, and too ambitious. As a result, the National Union was forced to close its office, which was in a foreign concession, and the local organizations gradually lost their original enthusiasm. Student Associations still exist in different centers but their voices are not heard much nowadays. Some Associations, like that at Canton, are doing some very substantial work in opening schools for the people, in lecturing to the masses, in engaging in social service and reforms, etc. The student movement is a flower of New China—and is too dear to be destroyed or doomed to failure.

PART II

CHAPTER V

THE SURVEY VOLUME

By G. G. Warren.

It is too little to say that as far as the China Mission Year Book is concerned, the literary event of the past year is the publication of the Survey Volume: it is the literary event of all the years since the publication of the Chinese Bible. At times when some piece of extra work has been done by one who has had to lay aside the evangelistic work for which he is often well qualified, one asks whether the gain to the Kingdom of Heaven compensates the loss. Very decidedly the men to whom we owe the Survey Volume were well qualified for evangelistic work—if they had not been, it would have been a very different volume from the present. But I for one have no hesitation in saying that I could hardly imagine their spending the last few years in better evangelistic work than in the preparation of this great tome which is well able to make good the two opening sentences of the preface: “The main purpose of this Survey has been the speedier and more efficient evangelization of China. Only such facts as bear an inherent relationship thereto have been collected and presented.” Amongst the facts collected and presented quite a decent volume might be selected which would be useful to the ordinary merchant in China, add to the information of the well-informed staffs of the Consular and Customs services, and interest anybody who is interested in China (even so those facts have also an inherent relationship to the evangelization of China). But the heart of the volume, Parts III–X, pp. 40–398, will hardly be *studied* by anybody but missionaries. Let no missionary imagine himself to be well informed if he has not read them, or to be well equipped if he has not studied them. The careful reading of Parts I and II, and in Part III of the special province in which he is working should be part of the course of reading prescribed for every new missionary.

Most missionary associations and annual meetings might have a profitable hour if the right person were found to compare the work of the particular group with similar groups in other provinces or with other groups in the same province. But having experienced more than one paper on the Survey Volume, I would emphasize that you must get hold of the *right* person. Nothing is easier to compile from the Survey Volume than an endless chain of statistics; and nothing can bore an audience so "stiff" as the reading of such. (Did you ever say yourself, or hear anybody else say of any man that he could read statistics well?) Bad as they are when they are read from a well prepared manuscript, the climax of badness is reached when they are taken from the volume direct with frequent dead pauses while the reader is finding the elusive figures he wants. Statistics are the warp of a survey; the rest of the volume is only the woof. That is quite right in a volume. It is altogether wrong in a paper meant to give even a small audience of really interested hearers a "pleasant hour."

I propose to give those missionaries who have not yet delved into the Survey Volume some account of the sort of treasure which is to be found in its covers.

The Introduction, written by Mr. Lobenstine, outlines the general objectives of the survey thus:—

1. "To gather and present in compact form such information as responsible missionary leaders need to enable them to visualize clearly the work of their own missions in relation to the work of other missions; to guide them to a more advantageous distribution of workers and funds, and to assist them in developing to a greater degree of efficiency, coördination and balance in the work of all the missions throughout China.

2. "To locate and delimit the numerous areas in China for which no mission organization has as yet made itself responsible, together with numerous other areas situated within fields already claimed by missions as their particular responsibility, but which as yet remain practically untouched by any evangelistic effort.

3. "To set forth the present status of missionary work throughout China in terms of population and of unit areas, as well as in terms of relative needs of these unit areas for different forms of missionary work.

4. "To awaken a greater interest and a deeper sense of responsibility among the Chinese Christians for the evangelization of this country and by presenting the vision of the inadequacy of the foreign missionary force and its inability ever to minister to more than a small fraction of China's religious needs, to generate in the Chinese Church a missionary dynamic which shall be commensurate with the urgency and greatness of the task."

The Preface tells us that there are "some 320 maps and over 125 diagrams and graphs . . . scattered among these pages." It also tells us briefly how the preparation of this part of the material "required the time of two foreigners, one an experienced cartographer, and a staff of five Chinese draughtsmen for over two months." The maps include a set of eleven for each province, which will be described immediately; a reduced set of the maps in the fine Postal Atlas (Appendix B, pp. xliii-lv), for which we are indebted to the special permission of the Co-Director of Posts, Peking; a set of provincial maps showing the residential centers of foreign and Chinese priests of the Catholic Church, and a very illuminating set showing the distribution of government primary schools to each 10,000 of the population.

The introductory page to Part III (p. 40) should be carefully read by anyone who attempts any close study of any of the provinces. It begins by saying "In the provincial studies which follow the reader will find the main and basic facts of the Survey. Whatever else appears in other parts of the volume is supplementary rather than essential in its character; the material here presented furnishes the foundation and framework, so to speak of all else." In strictness one might speak of Part III as being the survey of the eighteen provinces and Manchuria, and Part IV as a sketch of the vast areas of Mongolia, Tibet and the Special Administrative Districts which up to the present have not been able to furnish enough material for a proper survey from the missionary or any other point of view.

The first map of each province gives the mere outline of the *hsien* boundaries with the Chinese writing of the *hsien* name. (English and Chinese names of all the *hsien* will be found in Appendix A.) The letter-press accompanying each map is a marvel in which it is difficult to know

whether to admire most the brevity of space into which is compressed such fullness of information, the correctness of the perspective which has been maintained spite of the brevity, or the felicity of the description and especially of the sentences quoted from numerous special writers on this province or on that.

The second map is an attempt to show the density of population. Probably these maps, compared with the rest of the set, represent a maximum of time and care with a minimum of accuracy in the results. They are undoubtedly the best maps that have been, or could have been prepared hitherto. Their most useful function will be to prepare the way for something better. Until the Chinese government can undertake a census comparable to those which are regularly taken by all western lands, all statements about the population of China must be merely a matter of guessing based on the more or less accurate, but always inadequate material supplied by such "census"-taking as has been possible.

Map III gives a representation of the Protestant Mission Fields and shows a very neat method of graphic differentiation of the eight main denominations into which the 164 "missionary societies and Christian organizations enumerated in the opening pages can be grouped, i.e., Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, C.I.M. and "Other Societies." The use of this map should be strictly limited to the conditions mentioned in the lower half of the second column on p. 40. Map IV gives the Age of Work, showing when the fields were opened by a difference of shading for (a) before 1850; (b) 1851-1880; (c) 1881-1900; (d) 1901-1910; (e) 1911-1920. Map V gives the Stations and Evangelistic centers and Map VI the distribution of workers. In Map VI, a foreign worker is represented by a small black square, a Chinese, by a small white square. Map VII shows the numbers of Communicant Christians and Map VIII the relation of Communicants to each 10,000 of the population. Maps IX and X are connected with education, the former giving a considerable amount of information concerning mission schools, the latter the number of government primary and middle schools in each area. Map XI is devoted to medical matters and shows the mission

dispensaries, the mission hospitals (distinguishing men's, women's and general) and government and institutional hospitals.

Then for each province we find six schedules. In the use of these considerable advantage is gained by careful reading and attention to the definitions and explanations of the opening page already referred to. It is a very easy matter by neglecting these directions to so misuse these schedules (and to a less degree the maps) that they will be made to furnish all sorts of statements that would vary considerably from the actual state of affairs which can be known by their accurate use. Of the six schedules, two show us the Force at Work, divided into Foreign and Chinese, and three, the Extent of Occupation: the Christian Community; the Christian School, and the Christian Hospital. Lastly we have as much information as figures can give us to show "the degree of occupation and a table of urgency." Inasmuch as it is difficult to construct in imagination what sort of a schedule this last is from its official designation, a fuller description of it is necessary. It is divided into 15 columns, which a thicker lining brings into five groups. The information displayed on the horizontal lines is gathered from the eight denominational groups named above, which are subdivided amongst the leading missionary societies. In heavier type on the top line will be found in the first group the population and areas of the whole province, while the lines below only give that part of these figures which are claimed by the societies working in the province, or for which they hold themselves more or less responsible. (Column 1, which precedes these two, merely gives the nationality of the societies reporting.) Group II, in cols. 4, 5, and 6, deals with the Total Missionary Force, the Total Chinese Employed Force and the Total of Communicants. In this group the heavy type on the top line is the sum total of the separate items below. In the remaining groups, the top figures represent the average of the varying ratios given for the respective missions below. In Group III, cols. 7-10 deal with the Missionaries and the Chinese Workers: (a) per million of the population, (b) per thousand of the communicants. Group IV in three columns gives the proportions of Communicants per ten thousand of the population; the Sunday School scholars and Primary School scholars per thousand of communicants. The last two columns show

the ratio of Foreign Physicians and of Hospital Beds per million of population.

In addition to the maps and schedules there are a varying number of graphs (some provinces have four, others six) showing various relations between foreign and Chinese workers, percentages of communicants employed, and that between communicants and primary scholars and the number of square miles per evangelistic center, &c. The accompanying letterpress gives much information which the maps and graphs illustrate and the schedules summarize.

A brief space only can be allowed to describe the other parts of the volume. The opening article on the Geography of China, written by Mr. Sheldon Ridge, is a masterpiece of condensation. Interesting articles follow on the languages, the population, the communications and the new economic conditions and, lastly, on the non-Christian Religious Movements. Very up-to-date indeed is the missionary who can read through that chapter without adding to his previous store of information. The Editor of the Chinese Recorder was rightly selected to summarize the "Change and Progress in the Christian Movement in China during the Last Two Decades." Parts V to VIII rearrange the information of Part III so as to compare the provinces, the fields of the larger missionary societies (a most interesting chapter) and the denominational groups, and the nationality of the Foreign Workers. The mere recital of the titles of the fifteen sections of Part IX "Christian Work among Special Classes" would be enough to make every missionary eager to read all its thirty-one pages to know something about Christian work amongst the aborigines, the blind, the boat people, the coolies and youngsters generally. Part X deals with the Christian Church; Part XI, with education; Part XII, with Medical Work (there is a chapter on the Health of the Missionary Family) and Part XIII with Literature. Part XIV gives a brief but welcome summary of what is being done by the Roman and Russian Churches. There are three pages of corrigenda, supplied by a large number of readers of the proof sheets, supplied to them as the volume was in process of printing, and lastly 112 pages of appendices.

I cannot forbear quoting the closing paragraph of the preface signed by Milton T. Stauffer and dated Shanghai, March 21, 1922:—"I reserve my last word of gratitude for

those on the office staff, foreign and Chinese, with whom I have been nearest during these years, who have so faithfully done their part in tasks requiring patience and the utmost care, sharing with me much monotony and drudgery, and greatly lightening the load, especially the Chinese draughtsmen, none of whom understand English but all of whom have somehow caught the spirit of service and have divined, in some measure at least, the meaning of their work and its possible usefulness in hastening the time when "China for Christ" shall be realized.

"Watch and pray!

For lo! the kindling dawn

That ushers in the day."

Happily the Introduction, from the pen of Mr. Lobenstine, supplies us with information without which this article would be incomplete.

"The main burden of gathering, classifying and editing the immense amount of material contained in this volume has fallen upon the Secretary of the Survey Committee, the Rev. Milton T. Stauffer, an honorary missionary of the Amoy Mission of the Reformed Church in America. Mr. Stauffer came to China in the spring of 1916 as a student of missions. After graduating from Princeton University (1910) and Union Theological Seminary (1913), he served for several years in the pastorate. He then decided to fit himself for a Chair of Missions in one of the colleges and read for a year in the Day Missions Library of Yale University at New Haven, under the direction of the Rev. Harlan P. Beach, D.D. His entire time in China has been spent in work connected with the China Continuation Committee, during the first two years largely in research work of a general kind, in connection with the work of the Special Committees. In May, 1918, he was elected Secretary of the Survey Committee, and since then has devoted himself exclusively to the Survey. Its successful completion is due in very large measure to his fitness for the task and interest in the work, based on a profound conviction that these facts are necessary to a clear grasp of the actual situation, and to the determining of sound policies both by the missionary societies of the West carrying on work in China and by the Chinese Churches which are to-day laying foundations that will inevitably determine for years to come the character of the superstructure to be erected on them.

"The task facing him was a most difficult one, sufficient to discourage one of less faith and patience; but he has kept steadily at it for four years, carrying on a voluminous correspondence, following every lead that seemed to offer a chance of securing the facts sought, checking the innumerable reports received from different quarters, supervising the preparation of tables, maps, and charts, and writing much of the accompanying letterpress.

"He has sought and been able to enlist the hearty coöperation of a large number of persons throughout China, and has gathered round himself a staff to whom he has been able to impart his own faith in the underlying spiritual value of work. In the beginning, while the initial plans of the Survey were being laid, and later, when the question as to the form of the presentation of the material was under consideration, the Survey Committee was able to take an active part in the work. It is responsible for the decisions as to the general scope of the Survey and the general methods of its presentation, but the bulk of the work has of necessity fallen upon the Secretary with such assistance as the Chairman could from time to time give him.

"Financially, the Survey has been a venture of faith. When the work was started, the Committee had no clear idea as to how much money would be required to complete it, nor the exact sources whence funds might be expected. From May 1st, 1918, to October 1st, 1919, the work was carried on the regular budget of the China Continuation Committee. Thereafter, generous contributions from the Interchurch World Movement of North America, and later from the Committee on Social and Religious Surveys in New York and the Survey Trust in London, have made the completion of the work possible. The American Presbyterian Church, North, has very generously contributed the services on salary of Mr. M. Gardner Tewkesbury, and the East China Mission of the American Baptist Mission, North, the services of the Rev. Z. Y. Loh, who has helped with the Chinese Edition.

The Survey Volume: or "The Christian Occupation of China," its own title, is a work for which our thanks are due to Almighty God. May it be more and more used to His glory.

CHAPTER VI

SUMMARIES OF COMMISSION REPORTS TO THE NATIONAL CHRISTIAN CONFERENCE

COMMISSION I

The Present State of Christianity in China

The report of Commission I on "The present state of Christianity in China" covers two hundred and five pages of the Conference Records' Volume. The facts there set forth amply justify the space taken, for they are basal to all the other Commissions. Never before had a Commission such a wealth of material ready to hand in the Survey Volume, in the Report of the Christian Literature Council, in the Report of the Educational Commission, and of the China Medical Missionary Association. The whole of the report should be carefully studied, but the following is a brief outline of its substance.

The first section deals with the growth of the Church in China from one communicant in 1814 to approximately 366,524 communicants in 1920. This is less than one in a thousand of the total population of China, though in some provinces the proportion is greater. A study of the large cities shows that the strongholds of the forces are found in the large cities. From the evangelistic workers' point of view the question may still be asked, are the cities as well occupied as the country. Cities with a population exceeding fifty thousand, all except eighteen, are all missionary residential centers. Fifty-six per cent of the missionaries, thirty-four per cent of the salaried Chinese workers, and twenty-four per cent of the communicants are connected with churches in these cities, but there is real danger of our larger cities being neglected, and the recent renewal of emphasis on evangelistic work and workers is most encouraging. The Survey Volume shows that overlapping is much rarer than is usually supposed. This is due to the almost universal acceptance of the principles of comity as set forth in 1913. Protestant Missions have accepted the responsibility for evangelizing seventy-four per cent of the total territory of China, including Manchuria, but over

one-third of this territory is still more than thirty li from any of the important evangelistic centers. Almost the whole of Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet, is practically unentered. Within China proper forty per cent of the area of Kwangsi, Kweichow, Kansu, and Yunnan, is unclaimed by any Protestant Missionary Society. The Hsiens best occupied are Pingnan and Quemoy Hsiens in Fukien and Po-on and Kityang Hsiens in Kwangtung. Some fields are occupied as to one form of activity, but are unoccupied in respect to others. Unevangelized areas are usually unevangelized owing to the inadequacy of staff. The best occupied provinces are Fukien, Kwangtung, Shantung, and Kiangsu. The provinces having strong Mission work are Chihli, Chekiang, Manchuria, Hupeh, Hunan, Honan, and Szechuan. The provinces in which the work is weak, are Shansi, Kiangsi, Anhwei, Shensi. The provinces where there is least work are Kweichow, Kwangsi, Yunnan, and Kansu. The population is growing about one per cent a year, but the Christian Church is growing about six times as fast. Since 1900 many new societies have begun work in China. There are now more than one hundred and thirty societies with foreign representatives engaged in evangelistic work. Over one-half of these began work since the Boxer Uprising. Extraordinary progress is registered amongst the aborigines of Yunnan and Kweichow, but fifty per cent of all the missionaries have arrived in China during the last ten years. Eighty-one per cent have been here less than twenty years, but it should be remembered that the total of six thousand two hundred and fifty are as a matter of fact not all at work at one time, one-sixth being on furlough, and one-twelfth engaged in language study. Hence probably less than four thousand two hundred and fifty are at any given time giving full time service on the field. Thirty per cent of the missionaries are single women; the ratio between men and women is about three to one. Five to six per cent are unmarried men.

As to Chinese salaried workers, there is one evangelistic worker, Chinese, for every fifty-six of the Christian constituency. The average for all China is 3:7 salaried Chinese workers to every missionary. One in every four of Chinese salaried workers is a woman. Seventy-eight per cent of all the ordained workers are in the East or Coast provinces.

Twenty-one per cent of the ordained men are in Fukien, but the foreign ordained men still outnumber the Chinese by two hundred and forty-five. But Chinese leadership is well developed, for in practically two-thirds of China the leadership of the Church is still largely in the hands of foreigners, but one-third is the good proportion now in the hands of Chinese leaders. Speaking of Chinese communicants, it appears that there are three men to every two women in the membership. There are two boys to one girl in the missionary schools of lower grades. The literacy of the men is sixty per cent but of the women only forty-one per cent, but in China in general only one woman in every one hundred can read or write. In addition to the community membership, it is reckoned that the total Protestant constituency is about seven hundred and fifty thousand.

The Commission then dwells upon recent methods of evangelism, such as, promoting lay service, national week of evangelism, a four-fold program for boys, evangelistic publicity, opening new fields (Fenchow, Shansi, quoted) Christian Presentation of Science, Country Evangelism, City Evangelism (Canton, quoted), Work among Soldiers.

The next main topic presented is the present state of Christian education. It appears that the one school of eighty years ago has grown to seven thousand and forty-six schools and colleges, giving education to two hundred and twelve thousand, eight hundred and nineteen students, but it is startling to find that at present from one-third to one-half of the children of Christian parents are not attending school at all. The Christian schools are two per cent of the total student population. Christian Middle Schools number two hundred and ninety-one with fifteen thousand two hundred and thirteen students, with boys and girls in proportion of five to one. But there is not a single Christian Middle School in either Kansu or Kweichow; only one (with ten students) in Yünnan, and one in Shansi, two in Kwangsi, while Kiangsi and Shansi are very inadequately supplied. The number of women college students is about one hundred and fifty.

Religious Education in the schools is dealt with under the following heads, curriculum Bible study, voluntary Bible study, possible influence of teachers, atmosphere, need for a layman's movement, Christian education in the Church, organization, literature, and new methods. There are about

ten thousand evangelistic centres, but apparently less than half of these have organized Sunday Schools.

The Commission then outlined the present state of Christian literature in China, dealing with the extent, New Thought, new language, new script, the Bible, periodicals, newspaper evangelism, Roman Catholic literature. Readers are recommended to read the full report of the Christian Literature Council.

The next section describes the state of Medical Missionary work from which it appears that there are three hundred and twenty-six hospitals located in two hundred and thirty-seven cities. The greater number, however, are found in the Coast provinces. The provinces of Shensi, Kweichow, Kansu and Yunnan have hospitals in only two centers. Fukien and Chihli are the best supplied with doctors and hospitals. Taking China as a whole, it appears that eighty per cent of the hospitals have but one foreigner or foreign trained doctor; more than fifty per cent have no foreign nurse; forty-four per cent have no nurses of any kind. More than fifty per cent provide less than a minimum of air space; sixty-five per cent are without operation facilities; forty-seven per cent possess no bedding; fifty per cent seldom or never bathe their patients; thirty-three per cent have no adequate means for washing hospital linen.

The section on comity and coöperation from page 127-131 is deserving of close study. The Anglicans, the Lutherans, the Presbyterians have led the way in Church unity, while the Methodists and the Baptists are still in the stage of conference, and as yet no national organization has been effected.

Chapter 2 of the Commission deals with the progress of the Christian Church during the last two decades. The Boxer Movement of 1900 opened the door to a new era of missionary work, leading to vast changes in the environment of the Church. There was also a changed attitude towards the Church in China. Before 1900 the occupation was weak. Now three-fourths of China proper is claimed by Protestant forces, seven provinces reporting no unclaimed area. All the cities over fifty thousand are occupied except eighteen. Forty-eight per cent of the present missionary stations have been opened since 1900, and evangelistic centers now total nearly ten thousand. Chinese leadership

is also coming to its rightful place. Chinese educationalists are increasing. Gradual transfer of administrative authority in Christian work is proceeding, but the proportion of women in the Church and in Christian service is far below what it is in the West, and altogether disproportionate. There are twenty-five Home Missionary Societies in the Chinese Church, the principal of which are the Chinese Home Missionary Society, the Anglican Missionary Society, and the Manchurian Missionary Society. The annual contribution of these societies amounts to between ten and fifteen thousand dollars. Financial independence is slowly making its appearance, for there has been a notable increase of scholarly and wealthy men in the Church. In fifteen of the larger missionary societies twenty-four per cent of the income was contributed by Chinese. The use of English as the medium of instruction in secondary and higher education is especially a feature, as is also the growth of Normal School work, which up to 1907 was very little known. Twenty years ago the entire organization of theological schools was weak. Now theological students may get credit towards an Arts degree for theological studies. Numerically the growth of the Church has been somewhat irregular, but it has been continuous. The ratio in recent years has been from six to ten per cent.

Chapter 3 treats of the present environment of Christianity under the following heads,—Animism, Ancestral Worship, Confucianism, Taoism, Buddhism, Mohammedanism. Then the New Thought Movement is fully described in six pages. After this naturally follows a discussion of present day movements, political, economic, and social, and their relation to the progress of Christianity.

Then follows Chapter 4 on the Influence of Christianity which is well worthy of study, but it is impossible to do it justice in a condensation.

The concluding Chapter is entitled "The Strength and Weakness of the Christian Movement in China to-day," and seeks to gather up the lessons of the facts narrated in the previous portion of the Commission's report. First, the strength of the Chinese Church is said to consist in its ministry, its membership, and in its high standard of spiritual life. The strength of the Missions is treated under the following headings,—Large and growing numbers, many

nationalities and denominations, diversity of gifts and training, financial strength, initiative and energy.

Turning now to the weakness of the Chinese Church, this is treated under the following heads,—Numerical weakness, in the workers and in funds, weakness from disunion. Specific weaknesses are summed up as follows,—Failure to meet adequately the new situation created by, (1) Higher standards of education among Christians; (2) The enlarged opportunity of reaching students in Government schools and colleges; (3) The New Thought Movement and the Industrial situation; (4) Moral slackness as illustrated by slackness in money matters, tolerance of superstition, dalliance with gambling and intemperance, and polygamy. The weakness of the missions is then treated of in the selection and training of missionaries, in race prejudice, sectarianism and petty jealousies, failure of adaptation, unwise use of money, domineering by the mission or the missionary. The whole Commission concludes by a statement of the weakness of the Christian Movement as a whole, summarized as personal failures in Christian living, failure in the perception and proclamation of the Message, failure in direct evangelism, both preaching and personal work, and finally in want of unity. Much progress has indeed been made towards unity, but there is much ground still to be covered.

This masterly array of facts in the China Mission field presents a strong challenge to the Chinese Church, the Missions, and the Mission Boards. The total potential energy of the Chinese Church is in quality and quantity sufficient to affect China in all her streaming population and stir her to the very depth. The Report may differentiate between the Chinese Church and the Missions, but obviously they are both elements in the Christian Movement which is essentially one. These two elements naturally reënforce each other. What neither could accomplish alone becomes a reasonable undertaking if only the two can act wholeheartedly together. The task is tremendous. The present proportion is one Christian to nine hundred and ninety-nine non-Christians, but the little one has only to become a thousand and the Church's work is done. "Oh, Christian Church of China, what a power you might be, if you were only fused into one real brotherhood and filled with the Spirit of God from on High." D. MACGILLIVRAY.

COMMISSION II**The Future Task of the Church**

The aim of Commission II was to make such an impression upon the rapidly crystallizing Chinese Christian Community as would colour its immediate future and give it guidance, based upon the experience of the Church in this and other lands, which would enable it most successfully to accomplish the task which lay before it. The task was conceived to be a joint one, of the Chinese Church and the foreign missionary, yet throughout there was recognition of the primacy of the Chinese Church with a corresponding responsibility.

The deepening of the Church's own spirituality and the nurture of the religious life of her constituency was to be her first consideration. The life within must express itself through an earnest solicitude both for her immediate neighborhood and for the more remote unworked areas.

For her guidance programs were outlined covering the employment of all the usual agencies, evangelistic, educational, and medical; a new literature adapted to the needs of a constantly changing mental outlook; a program for attacking ever present social and moral problems, and for anticipating the introduction into China of many of the ills which have accompanied the economic and industrial life of the West.

C. E. PATTON.

COMMISSION III**The Message of the Church**

Just a word to remind the reader that the original Message was given by a group composed entirely of Chinese. It is not only Chinese but also very representative. It is the result of the thinking of the people of all walks of life, and from all parts of China.

Significance of this Message :

1st. It was given from experience. This Message is not a statement of doctrine, neither is it the description of the vision of a person, or a number of persons, but a statement of the religious experience of the Chinese people.

2nd. It is a very practical one. This Message is not to be looked upon as a series of beautiful ideas to be admired or to be worshiped but as the result of an effort to meet the real needs of the people of China.

3rd. It helps us to realize that religion is a growing thing. In framing this Message the Commission did not aim to give an history of the past or prophesy about the future but to state it in the light of present day needs.

4th. It is in no sense narrow. The Message is not only to Christians but also to non-Christians and while the attempt is made to state the Message in its national aspect its international implications are not overlooked either. Most important of all is it that Jesus Christ Himself was made the center of the Message.

There are two parts to the Message: *Part 1, The Message to Christians.* This part calls first of all for a deeper consecration of the Church. Because the behaviour of the church as a body is a living testimony to the Gospel of Christ, the Message appeals to all Christians to re-dedicate and re-consecrate their lives. Secondly, it calls for a more diligent study of the Word of God. Chinese Christians accept the Bible as the inspired Word of God and the supreme guide of faith and practice, therefore the Message appeals to all Christians to make the Bible central in teaching. It also appeals to all Christians to study the Bible for its bearing on their conduct and to study it with open-mindedness for, as the truth, the Word of God fears no test. Thirdly, it calls for social regeneration. Sin is not only an individual problem but is also social, and an unjust economic order, an unrighteous political régime or unfair treatment are not acceptable to the righteous and, loving God. Therefore the Church is called to mobilize all her forces to work for the regeneration of the social order. Fourthly, the Message calls for international brotherhood. Chinese Christians believe that God has made of one blood all nations that dwell on the face of the earth and that He is no respecter of persons or of nations. Therefore all Christians in China are urged to seize every opportunity to promote international friendship and to fight together against international injustice. In addition emphasis is laid on evangelism, and making the church indigenous and united.

Part 2, Message to Non-Christians. This part of the Message is introduced with a reference to the latent pos-

sibilities of China. In spite of all these, China is in great danger for she has not yet found the fundamental and permanent solution of her difficulty, which is really a spiritual one. The real solution is Jesus Christ, because Christ is the incarnation and revealer of God, the example, the best friend and the Saviour of man. The result of following Him will be the regeneration of man, for He produces courage to oppose sin, strengthens man's hope, leads man to communion with God, gives man new strength and makes him willing to serve others. The Message recommends to all the Non-Christians the Bible as the Gospel of salvation, for through that Book one sees and hears God and in Him finds hope, love, light, and life.

Y. J. FAN.

COMMISSION IV

Leadership

Commission IV of the National Christian Conference, reported on the subject "The Development of Leadership for the Work of the Church." The subject is divided into two main heads, namely: employed leadership, present and future; voluntary leadership, present and future, and is dealt with by classes of workers such as pastors, evangelists, Bible women, social workers, educationists, medical workers and literary workers, and the problems of securing, training and maintaining them.

As regards Present Leadership the Commission found that in almost every line of Christian work the inadequacy of this present leadership, both in quantity and quality, seems to be the dominating note. This is accounted for in the lack of an adequate program, freedom, salary and fellowship on the part of missionaries. Yet in many points advance has been made within the last two or three decades. These are: (1) a large increase in the number of educated Christian leaders, (2) a far greater willingness to take responsibility, (3) an enlargement of the moral influence of the Church, and (4) a larger conception of the place of Christian leadership in the community. The report goes on to say that "in the face of present changing conditions in China" no greater problem confronts the Chinese Church to-day than the securing and maintaining of adequate and efficient leadership.

In approaching the problem of Future Leadership, the Commission urges the necessity of providing in great numbers men and women of highest training, spiritual convictions, and large vision. These must be men and women of such culture and character that they can take rank among the leaders of New China. For in this age of transition, when the so-called "New Thought" movement is rapidly spreading and permeating Chinese society, it stands to reason that the Church cannot afford to be led by men less well equipped mentally than those to whom they minister. The Commission further recommends that mission boards at home, and missionaries in the field should revise their scale of values and put their main strength into the task of:—

(a) Finding and attracting the best material for church leadership, special emphasis being laid on the ministry.

(b) Giving the men and women so selected the very best cultural and vocational training, even if this means less extensive work for a time.

(c) Insuring to the men and women, so trained, responsibility and initiative in securing and directing a progressive Christian program for the Church.

With reference to missionary workers this Commission has very little to say, because this subject has been in recent years thoroughly dealt with by missionary conferences and mission boards. However, the Commission suggests that consecrated Chinese returned students from America and Europe should more and more take over the responsible positions which have heretofore been reserved almost entirely for foreigners. The appeal is also made that men and women missionaries of the best quality, and with large vision be sent to China, for the mission work has grown larger and needs a larger number of missionary workers.

R. Y. Lo.

COMMISSION V

Co-ordination and co-operation

The aim of Commission V was to plan for the formation of a National Christian Council for China.

Its report is in three sections.

(1.) Reports progress in co-ordination and co-operation among the Christian Forces in China since the Centenary

Conference in 1907. Great advance is noted. Much of the authority formerly exercised from the home bases has been transferred to the field. Administration which was in the hands of the whole Mission assembled in annual meeting, is now in many cases delegated to a small, representative Executive Committee which meets frequently. The Boards tend more and more to regard their whole work in China as a unit and to administer it by an Executive or Advisory China Council. A large number of union enterprises have been entered upon, the most notable being the Christian Universities at Peking, Tsinan, Chengtu, Nanking, and the Canton Christian College. Churches which were formerly largely controlled by local missions are now organized on a nationwide basis, and are self-governing. Much consultation has taken place with a view to church union; organic union between the Presbyterian and Congregational churches has been effected in Kwangtung, Fukien and Hupeh. Proposals for nation wide union are under discussion.

(2.) Lays down principles that should guide and consolidate co-operation in the future.

(3.) Makes definite proposals as to the functions, character, organization and method of election to the National Christian Council.

The main functions of this Council are to foster unity and bring the Church into a central position; to state the needs and opportunities lying before the churches and missions; to keep the "Survey" up to date; to develop Chinese leadership; to arrange for evangelization, periods of prayer, and conventions for the deepening of spiritual life on a nation wide basis; to provide a platform upon which the various sections of the Christian forces may meet, discuss differences and seek closer fellowship; to speak for the whole of the Christian forces on great moral questions; to undertake such special work as may be committed to the Council by the Conference, or in other suitable ways on behalf of the Christian forces; to make arrangements for the holding of National Conferences.

It is laid down that the National Christian Council shall be:—

(a) Representative of and supported by the Chinese churches and the missions co-operating with them.

(b) Advisory, i.e., in no sense able to act as an authoritative Church Council or as a super-board over the missions,

yet having executive power to carry out the will of the Christian forces when that will has been declared by a General Conference or otherwise.

The Council, which is to meet annually, is to consist of 100 members, of whom more than one half shall be Chinese. The Churches and Missions will send delegates to a National Christian Conference at least once in ten years. This Conference will elect the National Christian Council.

CHAPTER VII

THE NATIONAL CHRISTIAN CONFERENCE

An Interpretation

By Earl Herbert Crassy

Looking back upon the National Christian Conference three characteristics stood out:

Chinese Participation,
Organization,
Democracy.

About these three conceptions clustered the questions which the Conference had to face. An interpretation of the significance of the Conference from these three points of view will help toward an evaluation of its accomplishment and an understanding of the problem toward the solution of which the first great step has been taken.

The outstanding thing about the Conference was that it was representative of the Chinese churches. The church has always had its great gatherings. Interdenominational conventions are no longer a novelty. There have been great Christian conferences in China. But never of Chinese.

This it is that makes the National Christian Conference historic.

One delegate who had travelled two months to reach the Conference came on the platform to voice the desire of the remote churches which he represented for Christian fellowship with the churches throughout China. It was that which brought them together. What they sought, however, was not merely the privilege of the fellowship of a few days, but the abiding unity of a permanent organization. This objective was taken for granted. Of the few who came together in doubt as to this, nearly all experienced a change of heart. The thing that most moved the Conference was the establishment of the National Christian Council as an expression of the unity in Christ of the Protestant churches in China, and as an instrument for the carrying out of their will.

This was its great achievement.

The Conference was determined to attend to its affairs for itself. That was evident from the start. It refused to permit members of the Council to be coopted and insisted on electing all of them itself. It was over cautious about giving the new Council a free hand. Herein lay its strength as a representative body for the unification of Protestantism in China, and its weakness when it came to devising an instrument adequate to the task ahead.

These are only the strength and weakness of democracy.

The great problem before any missionary movement is that of the relation between the missions and the native churches. This problem tends to approach a crisis as the time comes for a shift of leadership.

The National Christian Conference marked that crisis in China.

How was the crisis met? The ideal of Chinese and missionary alike is the development of the Chinese church. But human nature is such that it is easy on the missionary side for talk to outrun performance. This was conceded by the missionaries who frankly confessed their shortcomings in this regard. The Chinese delegates had come together with visions of a Chinese Church, and filled with ardor for Chinese leadership and responsibility, but they did not forget the work of the missionaries and gave eloquent expression to their feeling of indebtedness with a sincerity and warmth that repaid their missionary brethren for years of loneliness and discouragement. The crisis of the transfer of leadership was met with the courtesy for which the Chinese have been famed from time immemorial, and in the spirit of Christian love that both of them came together to exemplify.

The ideal of the development of the Chinese church is deeply rooted in the minds of Chinese and missionaries alike. The missionary, selfconscious over being a foreigner, and thinking in terms of the experiences of the West, lays stress on adding a Chinese Christianity to the Roman, Greek, English and other churches already in existence. The Chinese, jeered at for eating the foreign doctrine, and moved by lofty patriotism, hopes for the day when Christianity shall be triumphantly Chinese.

Writers on missions have had much to say about nationalizing Christianity in the various countries where missionary work is being carried on. Most of this is to the point, but some of it is misguided, and not a little mere sentimentalism. There is need for clear thinking here. The nationalizing of Christianity has a double meaning. It may refer to its becoming indigenous, to the leadership and control passing out of the hands of foreigners into the hands of the people of the country concerned. This is the object of all right-minded mission policy. This the Conference stood for unquestionably.

But there is another phase of the nationalizing of Christianity—that which results in Japanese Christianity, Chinese Christianity, or Indian Christianity. In this case Christianity is overlaid with national characteristics and modified by national habits.

Such has been the experience of Christianity hitherto. Many of the followers of Jesus were unable to grasp his teaching save in terms of Judaism, and remained a Jewish sect. The East diluted it with philosophy and developed the Greek Church. The West adulterated it with the Roman will to power and brought forth the Catholic Church. The growth of nationalism in recent centuries has made the development of the national churches one of its channels of expression, and the years of war even saw Christianity prostituted to the uses of national aggrandizement.

Christianity is an international religion by virtue of its universal elements. In this is its strength. In one land after another it has been mingled with the remains of religions that it has superseded, and modified by conceptions and practices which it should have revolutionized.

In the West a great deal of excavating will have to be done to get back to the teachings of Jesus. In them is to be found the dynamic of Christianity, and not in the diversity that has resulted from their obscuration.

Is it necessary to continue this old, bad practice in the Far East?

Too much emphasis has been placed on nationalizing and too little on internationalizing Christianity. Attention needs to be directed not only to the nationalization of Christianity in many lands, but to the effect of missions on the endless diversities with which Christianity has been overlaid. Bringing it into an international environment has

led to the rediscovery of its international character. It has tended to take the emphasis off the local and put it upon the universal, to restore to the world a Christianity, pure, and undefiled by the increments due to any age, people, or nationality. This development is generally considered merely a by-product of missions. It is one of their greatest possibilities.

The note of internationalism was sounded repeatedly in the National Christian Conference, more often by the Chinese than by foreigners. But more significant than what was said is what was done. Excluding visitors, the Chinese delegates were actually in a slight majority and might have voted to take over the machinery of the Conference if they had so desired. If even a clear majority of the Chinese delegates had wanted this not a few foreigners were ready to concede it. When missionaries raised in the Business Committee the question of having the new National Christian Council composed exclusively of Chinese, the Chinese members of the committee were unanimous against it, giving as their chief reason that the Chinese churches would not want it.

But it remained for a Chinese student delegate to speak the last word in this connection, and that it was a student is prophetic of the future. After the others in the business committee had given their reasons, Mr. Y. P. Mei, representing Tsing Hwa College, made the following statement: "I believe that if internationalism is to be brought about anywhere it is to be done in the Church. We have been all the time talking about the 'Chinese Church.' To me, even the Church, much less the Christian Council, can be allowed to be national only in so far as a national organization will be better able to promote the kingdom in the nation."

What the world most needs is Christianity, that is Christian first and national afterwards, for Christianity in its purity is the only basis for internationalism. If the indications of the National Christian Conference count for anything China will have a distinguished part in the development of such Christianity.

The delegates came with their hearts set upon the achievement of Christian unity. But what form should the new organization take? This was the question which was discussed in the commission concerned, literally for weeks, and when the matter came up before the Business Com-

mittee, the ground was gone over again, twelve hours being spent on one aspect of it.

Several types of unity are suggested by the historical development of the Christian church. The Church in the East fell heir to Greek philosophy, and the councils of the first few centuries concerned themselves greatly with establishing uniformity of belief, and the church of the East, as a result, bears the name Orthodox. In the West, Christianity inherited the imperium of Rome and consolidated a powerful and all pervasive ecclesiastical system characterized as Catholic. Protestantism seems hopelessly given over to diversity. But this diversity is the outward expression of its unifying principle of the free religious development of the individual. Pietists, Friends, Methodists, Baptists, and many others put emphasis on the inner experience of the individual, and often refuse to set up a creed as a test of faith, or any outward form to secure catholicity of order.

Protestantism has shown a growing earnestness in its war against sin, first in its emphasis upon the conversion of the individual and latterly in its demand for the regeneration of society as well. It is the consciousness of the magnitude of its task that has led Protestantism toward unity, a unity demanding not so much identical theological definition as united purpose, not so much a church undivided and glorious, as a tool for the working of the Will of God among the nations.

All of these conceptions were vital forces in the Conference. That the Conference set up a committee instead of an ecclesiastical body, and that it did not adopt a creed, is only in line with the historic development of Christianity and the genius of Protestantism.

This does not mean that the Conference repudiated its sacred heritage, either of dogma or catholicity, but it does mean that it held to the faith to which it made joyful confession without any taint of inquisition or menace to spiritual freedom. It means that its organization is not to be along lines of ecclesiastical standardization but is to accord with the modern passion for democracy which builds unity upon diversity.

It was obvious that whatever else the Conference might or might not have, it was insistent on having democracy.

A large body can concentrate on only one or two great issues at a time. Minor issues and all details must be left to committee or secretariat. Here the Conference was over cautious and passed an action calling for a referendum by the National Christian Council to the 170 constituent bodies scattered throughout the world that, unless generously interpreted will tend to seriously slow up the work which the Conference has intrusted to the Council.

Again in leaving the next gathering to the end of a ten-year period the Conference exemplified the chief peril of democracy in the unwillingness to interrupt private affairs long enough to take sufficient time for public concerns. This should be reconsidered. To-day the world travels as far in ten years as it once did in a century.

The Conference was not only the beginning of a new day in China, but an indication of a new order of things. Old things have passed away and there is no use trying to bring them back. It is rather for us to seek to understand the signs of the times. Chinese leadership, world brotherhood, fellowship in the warfare against sin, and the National Christian Council as the instrument for these, surely is the work of God. Let us go forward.

CHAPTER VIII

THE NATIONAL CHRISTIAN COUNCIL

By Logan H. Roots

The National Christian Council is the outgrowth of past experience in coöperation between the exceedingly varied forces of the Christian movement in China. That experience began, so far as formal beginnings are concerned, in the conference of missionaries held at Shanghai in 1877, and was continued in the conferences of 1890, 1900, and 1907. All these were, however, distinctly "missionary conferences." They were composed entirely of missionaries representing missions and had no Chinese members. The World Missionary Conference of Edinburgh, 1910, affected the movement in China through the visit of the chairman of its Continuation Committee, Dr. John R. Mott, under whose chairmanship the National Christian Conference assembled in 1913. This conference had about one hundred and twenty members, of whom one-third were Chinese. It organized the China Continuation Committee which has contributed immensely to the effectiveness of the whole Christian movement during the last nine years, under the leadership of its secretaries, Rev. Dr. C. Y. Cheng and the Rev. E. C. Lobenstine. The China Continuation Committee called the National Christian Conference of 1922 and there rendered account of its stewardship. This Conference had for its general subject "The Chinese Church," and every aspect of Christian work in China received fresh illumination and inspiration from it, either through the Conference itself or through the work of the five representative commissions which labored long in preparation for it and presented to it elaborate reports. Half of the one thousand delegates to this great Conference were Chinese, and their chief constructive work was the organization of the National Christian Council.

The main lines of this organization were based on the experience of the China Continuation Committee and were embodied in the Report of Commission V on "Coöperation

and Unity." Its Constitution requires that the majority of its one hundred members be Chinese, and the principle of representing as directly as possible the several churches and missions is applied both in the original election of the Council and in the provision for filling vacancies.

It should be noted in the first place that the Council does not deal with the question of organic Church Unity. The Churches and Missions coöperating with it include almost all the Christian forces in China excepting those of the Roman Catholics. It is not commissioned to attempt the organization of one comprehensive church, for either the Chinese Christians or the missions and missionaries. All questions of ecclesiastical organization as such are left to be dealt with directly by the churches and missions concerned and not by the Council.

Further, the Council has no legislative or mandatory authority. It is not a super-church or a super-mission Board. It is advisory and consultative only. It recognizes fully the principle on which both the International Missionary Council and the several national missionary organizations (such as the Conference of Missionary Societies of Great Britain and Ireland, and the Foreign Missions Conference of North America) are based, namely, that the only bodies entitled to determine missionary policy are the missions and churches directly concerned. And it extends this principle also, as a matter of course, to the determination of church as well as of mission policy.

In the third place, the Council does not deal with theological differences, any more than it deals with ecclesiastical differences between the several missions and churches which coöperate in it.

The purpose and work of the Council, as set forth in the several provisions of its Constitution which define its functions, may be summarized under three points:

(a) To acquire and disseminate information. This involves getting a view of the whole work of the Christian Movement in China so that each unit in that movement may plan its work in the light of what all the others are doing. It involves also trying to get a view of the whole task of the Church throughout China and of the forces available to

accomplish that task, together with the development of a common mind as to how our common task should be met.

(b) To promote sympathy and understanding between all the units of the Christian Movement in China, however they may differ ecclesiastically or theologically. "The Chinese Church," so Dr. T. T. Lew declared at the great Conference in Shanghai, "shall teach her members to agree to differ and to resolve to love." While it does not touch questions of church order or of theological differences, the Council is commissioned to help all Christian people to understand one another and sympathize with one another as being essentially of one heart and will in devotion to our one Lord and the advance of His Kingdom.

(c) To promote coöperation between the several churches and missions in the work they have to do. Every form of Christian work would unquestionably profit by more coöperation between the different persons who are responsible for that work both in its planning and in its execution. This coöperation would range all the way from simple consultation and conference of temporary coöperation to elaborate and permanent union enterprises.

The Council will of course employ the methods hitherto found useful, particularly conference and committee work on general particular problems, and correspondence from its central office with both individual leaders (Chinese as well as foreign missionaries), and with missions and churches, and also the usual methods of publicity through the printed page. Special emphasis, however, will be laid upon the establishment of personal relations between the Council and the responsible leaders of the Christian Movement. This will be undertaken by all the one hundred members of the Council, but special reliance will be placed upon the full-time officers, one of whose chief duties will be to travel widely enough to bring into contact with the Council by personal visits, those missionaries and Chinese Christians who are the actual leaders of the Christian forces throughout China. The travel and study of the full-time officers would naturally be punctuated by their meetings at a central place long enough to correlate their experiences, and plan together for their common work.

The National Christian Council is not designed to do something which is already being done; but if its work is successful it will increase the effectiveness of every individual mission and missionary. As I consider my own work as Bishop and that of my mission, there are three directions in which the services of the National Christian Council seem to be essential to us:

1. Bringing workers together for conferences and acquiring information to be disseminated by correspondence and printed reports as indicated above and as the China Continuation Committee has hitherto done.

2. Personal interpretation of the findings of committees and the experience of successful missions and churches and missionaries and Chinese Christian workers in particular problems; for example, in evangelistic work among students or merchants or farmers or the industrial classes, and in city-wide or village or rural work. Every aspect of my work as a missionary could be illuminated and, I think, made far more effective if I could have the benefit of even occasional personal counsel with one of the National Christian Council's full-time officers who had made a study of that particular kind of work in different missions and different parts of China. I would look forward eagerly to a visit from a fellow missionary or Chinese worker who had had such opportunities for observation and who could study my problems with me and my colleagues in the Diocese. I cannot get, by reading reports or even by occasional visits to see for myself what others are doing, the information and the insight which I feel confident are obtainable from the experience of others, and which I believe could be put at our disposal by such a personal visit from a representative of the Council.

3. Coördinating our work with that of others so that it may form part of a better balanced program for the Christian Movement as a whole. The assurance and enthusiasm which would naturally come from knowing that our work as a whole is really supplementing and being supplemented by the work of others would greatly strengthen existing work thus endorsed and give invaluable aid to new undertakings. The development of Christian literature, and of educational or medical work for the sub-normal and the defective and the insane, are instances

of highly important new work which seems to demand such general endorsement before it can get under way.

Most encouraging progress has been made in securing full-time officers for the Council. The two Chinese officers, Miss Y. J. Fan, who was one of the secretaries of the National Committee of the Young Women's Christian Association, and the Rev. K. T. Chung, who was pastor of St. Peter's Church, Shanghai, and one of the vice-chairmen of the National Christian Conference of last May, have both accepted the invitation of the Council and have already begun to give their whole time to it. Dr. Henry T. Hodgkin, of the English Friends' Mission, has accepted the invitation of the Council and expects to reach China in March. The authorities of the Chinese Episcopal Church have also now been heard from. They recommend that the resignation of the Bishop of Hankow be accepted and his successor be elected by the House of Bishops of the American Episcopal Church. This action cannot be completed until the next meeting of the American House of Bishops, which is not likely to take place before the fall of 1923. Meantime, however, the probable course of events seems fairly clear. Some considerable time will be required in making adjustments, but before the end of the year we may expect that final action will have been taken. Before the end of March the four full-time officers expect to be in complete coöperation preparing for the annual meeting of the National Christian Council in May.

The budget as prepared by the Executive Committee has been presented to the Standing Committee of the Conference of Foreign Missionary Societies of Great Britain and Ireland, and also to the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and has been fully considered and approved by them. According to this budget, \$10,000 (Mex.) is to be raised by the Chinese Church. Of the remainder, three-tenths is to be raised by the Missionary Societies of Great Britain and Ireland, and seven-tenths by the Societies of North America. The British share of the budget has already been underwritten.

Great hopes have been aroused by the organization of the Council, mainly, I believe, because it is not to deal primarily with questions of organization but with the spirit

and intelligence which alone can make organization effective. The Council now has a fair prospect of being able to help the Christian Movement in China to take *to heart, more seriously*, the one new commandment of our Master "that you love one another even as I have loved you."

PART III

CHAPTER IX

THE PLACE OF THE CHRISTIAN CHURCH IN THE LIFE OF CHINA

By T. C. Bau

From the time when the Gospel was first preached in China to the present one hundred and fifteen years have past. The Church has suffered many hardships, persecutions and changes during this long period, but is now able to enjoy a firm and strong establishment in the land. In order to analyze the Church from a historical point of view it may be divided into three periods as follows: (1) The period of indifference. (2) The period of thought. (3) The period of assimilation.

In the first period the people in the East and the West did indeed, often meet, but they had not come to an entire mutual understanding. Missionaries dared not enter inland cities to preach the Gospel, and on the other hand the people were unwilling to hear what they had to say. Mr. Tsai-a-ko was the first to believe in Christ, and was the first-fruits of Robert Morrison's labors. But after that converts were few and far between. Hence the Church, during the first thirty or forty years, was regarded as standing completely outside the door of the nation. When we come to the second period of the Church, though Christians were very few, the number of missionaries were constantly on the increase. They were fighting bravely against hardships and dangers. The Church at this time had learned to constantly utilize the psychology of curiosity and the sentiment of Western science, and to clothe themselves with all sorts of philanthropic, educational and other attractions. Hence the unfriendly attitude of the people towards the Church was gradually extinguished. Nevertheless, the majority of people were not seeking for religion but for more knowledge. After the Boxer year people generally did not dare to openly oppose Christianity,

but the background of the Church was still colored with force and oppression. The Church was liable to the charge that it was breaking down opposition by "might," and not with the right principle of religion.

The third period came in just at the time of the Revolution of 1911-1912. At that time, when the form of Government was changed, the nation was indebted both directly and indirectly to the Church for various kinds of assistance and protection. Freedom of religious belief was therefore inserted in the new Constitution. In this period the Church was able to occupy a higher position in the life of China. The recent New Thought Movement, although it attacks and criticises the Church and religions generally, should nevertheless be used by the Church as a profitable friend whose criticisms enable it to become more efficient. The Truth and Spirit of Christ was never more clearly shown than in this period. Even those who were prejudiced against Christianity were able to assimilate from the Church a certain amount of water in the milk.

As to the present year, the Church is not only able to powerfully influence individuals in homes, at schools, and other institutions, but also to greatly influence the life of the whole nation. As proof of this influence, we need only mention the World's Student Federation Meeting in Peking, the National Christian Conference in Shanghai, and the Student Volunteer Convention at Kuling. The faith and conviction of the people emanates from their own willing earnestness to believe and work and not from outside pressure as in the previous decades when the Church was backing its teaching with "might." The Church has, indeed, passed from hardship to victory, yet according to the recent Survey volume, when we look at the Chinese people as a whole, the position of the Church is not entirely satisfactory. A tentative plan has been outlined to create a Chinese Christian Church by gradually taking out the foreign element, and organizing an indigenous Church, according to the ceremonies, habits, historical elements, and religious sentiments which are inherent in the nature of the Chinese people. The Church has accomplished much; it has increased its spiritual and financial power. This shows that the Chinese people are awakening. The place of the Christian Church in the life of China is obviously more important than ever before.

As to the individual, the Christian Church contributes revolutionary and convincing elements. The members of the Church afford an example to the people of the spirit of service and sacrifice for Christ. The aim of the Church is to save individuals—to reform their lives. Any one who becomes a Church member should be able to take Christ as his life example, and to practise the faith and principles of the Church in order to create a perfect personality.

The Church's contribution to the home is more definite and solid, such as, for example, mother's leagues, etc., which are an important factor in the reformation of the home. The Church also promotes monogamy so that love, power, and mutual help shall be the main elements in the constitution of each home. The aim of the Church is to improve the position, education and treatment of woman, to abolish slavery, and to free the suffering from the bondage of old customs. When non-Christian citizens see that Christian homes enjoy true happiness and blessing their homes will be, as a matter of course, converted to the Christianized-view home.

It is not so easy to say what contribution the Church has made to the schools. The reason is that the students think that they are more intelligent than their teachers, and will not follow blindly. They admire works of science, and think thus to leave superstition far behind. After the memorable 4th of May, 1919, they abused freedom of thought, and criticized and attacked the Christian Church, but the more they criticized and attacked, the more obvious became the spirit of the Church. Hence, recently many students have changed their attitude, and come to study the Bible for themselves. Teachers, instead of interfering with their pupils when they wish to study Christianity, rather welcome such an attitude, approving as they do the life ideals of Christ and His spirit of service. Wherever there is a Christianized school, there always is a Service League. Hence, more and more students enter the Church as the days go by.

The Christian Church is also, in a friendly spirit, seeking to deal with the problems of society. It persistently establishes many new works to eliminate old evil habits, such as superstition, social vice, opium, and intemperance, gradually introduces the spirit of freedom, equality, and

humanity, and new moral ideas and ideals into society. In this connection we may say that the influence of the Y.M.C.A. is a crystallized example of the Christian Church. In recent years Chinese society believes that the Church has the right spirit and power to show. Therefore, it wishes well to such organizations as the Y.M.C.A., especially in the matter of social standards and philanthropic works. Hence, non-Christian societies often ask Church members to help them in their various schemes of social work. For instance, most of the investigation and relief work for famine sufferers last year in the Northern provinces, and this year in Chekiang and Swatow, was done by the Christians, thus evidencing the close relation between the Church and Society.

Christ makes no small contribution to the nation's prosperity and success. True, the Church and the State have but little opportunity to join hands. Still the atmosphere of the Church has filled the whole country, and the nation has, to some extent, been transformed. We claim that although the Constitution of China has no clause of a definite Christian character, it nevertheless embodies the Christian spirit. There were many Christians amongst those who formed the Constitution and among the members of the cabinet. There are officials and gentry throughout the country who are Christians, or who at any rate show sympathy toward the activities of the Church. Judging from the foregoing statements the Church has now attained a strategic position in China; the leaven has already been put into the meal, and the time for fermentation is at hand.

CHAPTER X

THE CHINESE STUDENT AND THE CHRISTIAN CHURCH

I—Y. P. Wu

Students in China are coming to their deserved position of leadership in every walk of life. The Church ought to feel exceedingly glad for this newly unearthed resource of energy and find in it an invaluable asset in its life and work. It is true that there is a tendency among the students to emphasize intellectual satisfaction rather than spiritual grace. But it is also to be remembered that the clearer the understanding the firmer the faith. And the Church is responsible for the directing of this intellectual flux for the strengthening of the spiritual solidarity of the individual as well as the Church.

While a tremendous possibility greets us on the one hand a sad reality confronts us on the other. "We believe in Christ and his ideals but will not have anything to do with the Church," is not an infrequent answer from a non-Christian student to the question why he does not join the Church. And even Christian students begin to feel that church services are tasteless and dry. In quite a number of cases they drop it altogether, much to the loss of both the individual and the church. Of course, the blame is not to be wholly laid on the shoulders of the church. But this, plus the growing number of student churches and student services, shows quite clearly that present churches in general are unable to cope with the situation and assimilate the student class.

There are churches here and there that are not only able to take care of their student members but are also making the best use of them. But alas! they form the exception rather than the rule. May the time soon come when the Church will be wide awake to the fact that the students have a unique contribution to make in as well as outside of the Church, that much of the destiny of the nation and of society to-morrow depends on the character and make-up of the students to-day, and that to be able to

include the so-called enlightened class in its membership is not so much a luxury as an essential part of the duty the Church owes to God and to men!

II—T. C. Chao

These are days of awakening. The church, being now conscious of the existence of a growing number of *churchless Christians* that are graduates or former students of Christian schools and colleges, feels the loss of this fresh and vigorous force to the service and upbuilding of the Christian community. No longer, she realizes, must students be converted and then turned loose to the listless winds of a heedless world. No longer must students be educated in such ways as will evoke their reactions in the future when they may find it necessary, in the spirit of rebellion, to disentangle themselves from the dusty and bewildering cobweb of foreign traditions and philosophies that once had indeed sustained life. This realization is partly due to the growth of a clear knowledge within the church among both missionaries and Chinese Christians, on what constitutes a true Christian life, and partly due to their discernment of a struggle of thoughts and views of life in the minds and activities of the students. To the church the problem therefore is: How to know and help the students within her fold so that she may, as she must, express her life and truth through them to the Chinese nation to the end that China may be annexed to the Kingdom of God.

On the other hand, Christian students are becoming conscious of their duties as church members, awakening both to the importance of their place in the Church and also to her various imperfections. To them it may be said that there are roughly speaking two kinds of churches, one which they joined as students because they saw in it something of the beauty and power of the Christian life as Christians alleged, and one which they found beyond their school walls and which was full of people that were neither Christian nor even respectable, of forms and regulations neither natural nor reasonable, and of preaching contradictory to what they knew to be truth and inferior to what they considered to be sense. Consequently the transference, e.g. of a thoughtful student from one type to the other type of church, in the face of the extensive

and terrible though dogmatic and thoroughly unscientific criticisms of the Anti-Religion Movement and against the onrushing tide of the so-called Renaissance, necessarily moves on the path of a rather nonconductive medium. A large amount of the heat is lost in the process. Students to-day *think* and thinking, when serious enough, is destructive before it can become positively constructive. While there are not a few who do not have any need of the Church whatsoever, separating Christian living and Christianity as organized into two absolutely incongruous things, the majority of students have realized, or rather have begun to realize, their need of the Church. Disillusionment naturally follows romantic idealizations, but the Church in spite of her many short-comings still appeals to them. During the Eleventh Conference of the World Student Christian Federation, the students of Forum V expressed their dissatisfaction with the Church, but none manifested, in the freest of discussions, a sense of the needlessness of the Church as an organization through which to express their own Christian life and realize their own Christian ideals. In fact they spent a large portion of their time in considering what they as Church members could do to further her spiritual interests and promote her social and religious activities. It is worth the Church's while to study carefully the reports and findings of the open forum discussions of the World Student Christian Federation Conference held in Peking last April.

There are various classes of students in the Church. Some are indifferent, being Christians because their parents are and being at the same time effective stumbling blocks to those who want to become Christians; some are Christians before they have formed any right idea of what Christianity is, and are therefore without vital religious experiences, having only acquired a conventionalized faith; some are critical for various reasons; and some entertain dissatisfactions in regard to the Church as an institution because they love the Church. It is to-day very difficult to find a thoughtful student, a single self-conscious Christian student who is perfectly satisfied with the Church. A representative of college students, in a recent meeting of a certain church, stated in a short speech that there were only three classes of Christians among students, namely those who are indifferent, those

who are conventionalized, and those who are critical and dissatisfied. While this is more or less true it should not discourage us as the growing consciousness on the part of the students denotes both difficulties and hopes and promises. It depends upon how we meet the situation. We ought to realize that "there is the tendency (in . . . mission schools) for worship and religious duties generally to become conventionalized, and for the students to depend overmuch on their teachers and their environment for maintaining the Christian purpose they have perhaps too readily formed." (The Christian Occupation of China pp. 365.) We must begin to study the Christianity of our students and see in it a reflection of ourselves as well as an admixture of ideas and interests that may still be hidden from our eyes. It is not difficult for us to see that all of our Christian students, those from Christian homes not excepted, are without the historical background of faith, the knowledge of the greatness of the organized Church and its achievement, and the historical perspective and right appreciation of the value of their connection with the Church. This is both beneficial and full of danger—beneficial as it makes the decision for the Christian life one of true spiritual adventure, and dangerous as it contains not a small amount of exploitation for forms that are no longer useful, and systems that are not understood. But whatever the student situation is in the church, observation and reflection clarify to our mind two things. In the first place, we see the bright outlook on the part of religious leaders, based upon the increasing number of students who accept Jesus as their Savior during these years when the Renaissance has been going on. And in the second place we are confronted with the identical set of students whose attitude toward the Church, known or unknown to us, original or derived, is one of more or less adverse criticism and sometimes one of superficial hypercriticism.

It cannot be over-emphasized that as the Church urgently needs her Christian students to stay within her fold and bear a part, at present even a rather small part, of her burdens, she ought to put forth greater efforts to understand them and retain their loyalty by creating in them a more definite and thorough church consciousness. Our Lord expressed both in teaching and in life the relationship

between God and man in terms of fatherhood and sonship, terms that change not with the alterations in the conceptions of our little social and political systems. In like manner the relation of the Church to her students who need her care and spiritual nurture is one of filiation. She does not indulge in criticisms for the mere pleasure of analytical judgment, or for the unholy gratification derived from a sense of superior authority and goodness over those whom she criticizes. Instead, she watches with parental pride those within her pale who can make progress in thought and activities, who are able to take initiative and offer criticism, and who, in spite of their unfilial attitude towards her at times, are yet her best fruits and the embodiment of her most cherished and highest desires. She is not at all blind to their defects; but knowing them she works with great patience, by love as well as by discipline, to lessen and disperse their indifference, irreligious spirit, and even ingratitude, always hoping in tender solicitude that they may, as they grow into larger and more comprehensive experiences, gradually understand their obligations to her and acquire an appreciation of the value of her moral care and spiritual protection. In dealing with the students to-day the Church must more than ever express this generous and loving spirit. Not by the legalistic spirit, the spirit of the priesthood, but by the love of the living Lord must the Church conquer. Only the heart understands the heart and wins it. Love and reasonableness, life and truth, enter the human heart much more readily than ecclesiasticism—than dogmas, ceremonies, organizations, rules, regulations, and mechanical programs, which, as expressions of this life, love and truth are indeed of great social and historical value. But the Church makes mistakes, as infallibility is a prerogative that belongs to God alone. The emphasis on life frequently relapses into the mere admiration for ancient and fossilized traditions, which stand in the way of love and understanding, after which more than anything else, the heart of the Christian students to-day vaguely but strongly yearns. Nothing will do more to drive away students from the Church than ecclesiastical unreasonableness on one hand and the present prevailing lack of a genuine atmosphere of spirituality in the Church on the other. Nothing heals to-day like an ethical enthusiasm, a love for man, for the good of man as well as

for the glory of God. But the Church must continue to learn, as she has been learning, that life under this new dispensation is never an imposition, but is for people with a glowing as well as a growing religious experience, an inner growth, a willing acceptance of standards and values in accordance with the dictates of reason and love.

Besides the right emphasis upon life, instead of the mere forms of the religion, the Church to-day ought to lay great stress upon religious education, that it should be practical, definite, thorough-going, self-conscious, creditable, and reasonable. Somewhere in the corners of the students' head there is the query as to whether the Church is intellectually honest. There is among the more advanced students a demand for instruction in some philosophy of religion, for a reasonable interpretation of the faith, and for an adequate explanation of the organization of the Church. In a recent speech made by a Christian student in a Church social meeting, he said: "We ask the church to *instruct* us in the reasons that lie behind the various dogmas, forms, and organizations of the Church so that we may know why we ought to be her members and may intelligently offer our services to her." It is more than a matter of mere curiosity to the students to find out the wherefores of the insistence on the part of the Church upon the acceptance by Church members of certain beliefs which are alleged to be necessary to personal and social salvation, but which neither common human experience nor scientific judgment can confirm to be true. Too often it appears to them that things are, and therefore explanations of their existence must be found for them—that theories have long existed and therefore facts must be made to conform to them. The Church, essentially a place where people get their spiritual nurture, must and will educate; but in her ministry of teaching she needs to lay emphasis not only upon temporary success and apparent ingatherings, but upon enduring and permanent results,—results that in turn will promote the life and power of the Church in the future and will eternally hold the hearts and minds of the students to her interest and activities, and to her great and wonderful spiritual fellowship. Open-mindedness in dealing with students, coupled with fearless love that can be confident in the face of exploitative truths and destructive disillusionment, alone can win the inquiring

students to the feet of Jesus. To-day only truth subdues and only love wins.

Then the energies of our Christian students should be carefully turned into channels of effective Christian activities. Discerning eyes see the meaning of their spiritual and intellectual restlessness. Instead of being harmful, this more or less hidden psychology can be turned into a positive good to the Church as a whole; for it is a demand for ethical expression. The Church stands for the highest type of moral life. With many the ancient Augustinian formula "Outside of the Church there is no salvation" has a moral signification and therefore still holds true. But under various circumstances she has presented and is still presenting a life to the unsophisticated youths within her fold, which is neither religious nor at all moral and which is only able to make certain types of susceptible students as hypocritical as Pharisees and certain other types as unsettled as "sheep without a shepherd." Here the question in the mind of the students is not whether or not the Church is intellectually honest, but is whether or not the Church is morally sound and earnest. Does Christianity make good men as it professes to do? Such skepticism can indeed be swept away from the minds of the young by exemplary good persons in the Church, though at times the ideals of students tower high above the average good men and women the Church is able to produce. It seems that at present the most difficult thing in the Church is a morally unworthy constituency and leadership (known to Chinese observers both within and without the church, but often unknown or connived at by missionaries) which serve as an effective forbidding guard of the Church to the incoming student inquirers and as an efficient purging force on the good students already within. Under such circumstances remedies are difficult to find.

Conditions are, of course, various. Ordinarily, programs of social service, nationally determined for local modifications and uses, should be employed to secure adequate reactions of the desirous kind from Christian students. The idealism of students, often indeed full of inconsistencies, must *be utilized*. In other words, their intense personal religion must be transformed into a practical and broad universalism and a powerful social gospel. One notes with gratification as he reads in "The Christian

Occupation of China'' how Christian students in so many provinces, are given correlated religious and social activities to carry on which make possible the issue of their religious life in Christian enterprises. But the emphasis should not be, henceforward *more* activities for students, but should be such activities, correlated and expressive of Christian ideals that will make primarily true and permanent Christians, and secondarily, active and loyal church members, not sectarian spirits but true followers of Christ that can make the Church stand out as a place in which, as in no other organization, the development of the moral life is insured. Through such activities not only more students will join the Church, but more earnest students who really have definite religious experiences will become church members. Quality and not quantity should be aimed at in church-membership as she has probably hitherto sought. The ancient call of the Church to heroic service and self-sacrifice should be sounded out with assured insistence. Though there may be only a few that will answer it, the securing of the few who do answer will greatly strengthen the position of the Church. The determination of a small number of young men and women to live the life of Christian renunciation in the midst of the growing humanism of the Renaissance on one hand and the tasteless religious conventionalism of the Church on the other, will have a healthy influence upon the nation as a whole! The Church will stand for the Man, the man will change his environment and bring the Kingdom down to earth.

It goes without saying that the Church needs the students. She can no longer afford to have any more churchless Christians who are thoughtful and may be made into effective leaders of the Church if retained within the fold. She needs them not only for future leadership but also for financial support, theological vindication, and spiritual conquest of the nation. But she will not have them if she does not give them a right kind of education which makes them rooted and grounded in Chinese life as well as in Christian ideals. She will make Christians but she will not be able to retain them if she ignores to-day their dissatisfactions with the incompatibility between her ethical ideals and her real conduct. She may and indeed will retain many students in the Church who are inefficient and indifferent, obedient and stupid, compliant and

complacent, as others less so disposed withdraw and transfer their activities to government institutions and various other walks of life unconnected with the church, leaving their names without any meaning on the church roll. She can neither keep her students ignorant of the historical background of church movements, organizations, and policies, together with the actual conditions, needs, calls, and difficulties of the local churches; nor can she afford to feel satisfied with their lack of a keen consciousness of the utter necessity of her nurture and protection while they are yet students, without reaping trouble for herself in the future. She will have to face, as she indeed is beginning to, the problem of securing such Chinese leadership for all her organizations as will command the respect and confidence of the Chinese people. Too often we have sudden revelations from Christian students that their spiritual welfare does not depend upon the spiritual care of the organized body of Christians. It is, they say, hard to comprehend the reason why they cannot be good Christians outside of the church, and why they should be church members and Christians at the same time. There seems to be no reason why they should be professed Christians at all.

But it will be nothing short of calamity, humanly speaking, to the church, to the students and to the nation, should there continue to be in probably the best of our students a lack of a keen realization of their need of the church. Consequently, before students leave the halls of Christian institutions they must be convinced that the church is a perennial spring, ever fresh and healthy, where streams of people may purify themselves of sin to flow out again and again to the world to quench the thirst of dying souls and water the fields of activities and culture for the ever widening life of man. They must be convinced of the necessity of the organized church, of the church *as existing now and as it can be reformed in such phases as need reformation*. The time has come when we must know definitely what percentage of our Christians comes from the student bodies in our educational institutions, what the nature of their Christianity or *Christianities* is, why they are Christians, what the lines of work are which they are looking forward to do in the immediate future, how many of them will be Christian workers, workers in our schools,

hospitals, local churches, *et cetera*, what motives as far as can be ascertained lay behind their choices, and whether or not our Christian students compare favorably in moral character and intellectuality, in administrative ability and imagination with the total number of our non-Christian students. Efforts must be put forth systematically to find and secure their talents for the church.

Students to-day, as mentioned in the early part of this paper, are beginning to understand their need of the church and to grow into church consciousness. There is apparently no serious question as long as they are students. The problem begins after they leave their schools. And consequently it seems that a solution must be found before the problem comes into existence. Past experiences, in fact, teach that the church should act on the principle of anticipation, and thus conserve the forces at her disposal for the realization of the Kingdom of God in China. She can in various ways keep students in need of her nurture and care. The lesson should be fixed in their heart and mind that they *need the organized church as brought to us from the West in its various forms until the Chinese people have formed better and superior organizations to take their places*. They should be deeply convinced of the truth that outside of the church there is no place where they can find:

1. A real international fellowship transcending all cultural, political and racial differences.
2. An advocacy of peace far more unequivocating than in any other agency in the world.
3. A force that preserves life in all its phases and gives meaning to all the values created by and therefore dear to man.
4. A thoroughly equipped and universally recognized organization through which they can express their highest ideals, and initiate and consummate their program of social and national regeneration.
5. A center around which kindred spirits gather together for coöperation in carrying out their program of service and evangelism.
6. An altar at which the family with its conjugal and parental interests finds its consecration and protection.

7. An educational agency where the young generation may find really free personal development and receive instruction in things higher than those of national and racial concern.
8. A sufficient knowledge of spiritual truth, a spiritual nurture, discipline, and refinement which the thoughtful especially need and without which the human soul can hardly grow.
9. A complete and thorough-going self-discovery and a free and unified expression of religious experience.
10. A place where the sick soul, the anxious mind, and the burdened spirit may in times of difficulty, of sorrow and despair, of trial and temptation, find comfort, consolation, courage, peace, and strength.
11. A communion of saints.
12. And finally a place of worship in which the human soul comes face to face with God through Jesus Christ and through the fellowship of the saints in the Lord.

These are certainly days of awakenings. Let it be our prayer that through the church our Christian students may be made the deliverers of their country from sin to God, and that through the students the church may reveal the living and loving Christ to China and to the world, thus to fulfil her mission of bringing the Kingdom of God to earth.

III—Eugene E. Barnett

Last year a Christian Student Movement was organized in Czecho-slovakia; in order to witness its loyalty to Christ and its discontent with the Church. It called itself the Christo-centric Student Movement of Czecho-slovakia. A recent Christian writer tells of Labor Unions in Europe, the members of which while in revolt against the Christian Church at the same time greatly revere Christ and give his picture prominent places on the walls of their union halls. Mr. Tsurumi, a Liberal leader of Japan told the writer several months ago of the rising tide of interest in religion in his country. The two best sellers in Japanese books

during the past twelve months are books written by two Christian men that carry a distinct Christian message. One of them, Kagawa's "Across the Dead Line," has run into more than two hundred editions. "A corresponding growth in the popularity and strength of the *Church*," added Mr. Tsurumi, "has not taken place." Recent visitors from India report that alongside the deep rejection of Western civilization which is taking place in that seething land, there has emerged a new and wonderful reverence for the person of Christ. "Even among Hindus," said one of the Indian delegates to the World's Student Christian Federation Conference, "He is to India to-day the most revered Person of history. However, the present institutional expression of Christianity has small appeal for Indians." What is the situation in China?

There is probably no marked turning on the part of Chinese students toward Christ or Christianity. One government school principal, in fact, recently remarked to the writer, "Karl Marx has far more followers among the students of China than Christ." Two or three things in this connection, however, need to be said. First, Christianity is engaging the interest of thinking men in China to a greater degree than ever before. The anti-Christian movement reveals a far more healthy attitude than the old attitude of contemptuous indifference. It shows a recognition of the fact that, good or evil, Christianity is a force that must be reckoned with. Dr. C. Y. Cheng in a recent article in "Life" declares that Christianity has received more criticism during the past two or three years than in all the preceding years of its history in China. Thousands of government school students, practically all non-Christians, are voluntarily joining classes for the study of the Bible. The student departments of fifteen city Y.M.C.A.'s in China reported a year ago 6,774 students, mostly non-mission school students, in such classes.

In the second place, there is no question but that the person and teachings of Jesus are exerting a strange and moving influence on the minds and hearts of many students. They are indifferent, if not coldly critical, toward some of the conclusions the church has reached in its effort through the centuries to explain the unique personality of Christ. They are not inclined as a class to be theological, metaphysical, or philosophical, and when

presented in such terms, Christ is likely to puzzle or even repel rather than illumine and draw their lives. But Jesus Himself—His matchless life and dynamic teachings—is demonstrating, over and over again with Chinese students His assurance that “I, if I be lifted up, will draw all men unto Myself.” These students ought to be led into an understanding of the ultimate implications of Jesus’ life and teachings; one is not justifying their limited appreciation of Him but only stating it.

In the third place, this growth of interest in and appreciation of Jesus has not been accompanied by a corresponding increase in regard for his Church. Thousands of students are voluntarily joining Bible classes. Many of these are deciding with varying degrees of definiteness to follow Jesus. Comparatively few of them are joining the Church, and still fewer are meeting the deplorable need for leaders in the church, either as ministers or laymen. While this generalization is made with government school students particularly in mind, it is far more true of mission school students than it should be. With what tragic frequency do we see students active in Christian work while in the mission school, lapse on leaving school either into a nominal relationship to the church or complete separation from it! How pitifully few of our mission college graduates are entering the Christian ministry.

The situation calls loudly for honest analysis and resolute action of some kind or other. Why are not more students coming into the Church and into its whole-hearted service? What are some of the factors holding them back when they are pressed to join the Church? There are others far more competent than I to deal with this serious question. Fortunately there is a growing number of Chinese leaders in the Church and intimately in touch with students, who are passionately interested and increasingly articulate on the subject. No one has the complete answer, but when the answer does come, one believes it will be very largely from the experience and the lips of men like Dr. T. T. Lew, Prof. T. C. Chao, and Mr. S. C. Leung, to mention only a few. The writer may be pardoned, however, for mentioning a few factors which he believes must be dealt with in seeking a solution of the problem of the Chinese Student and the Christian Church.

1. The Chinese student does not take the institutional type of religion as represented by the Christian Church for granted. In the West a decision to follow Christ is followed almost automatically by affiliation with an organized body of believers. Religious faith and loyalty have not so expressed themselves historically in China, whether in Confucianism, Taoism, or Buddhism. If there is a *raison d'être* for the organized Christian Church, the Chinese student does not have it as part of his inheritance. He must be led by interpretation as well as otherwise into an appreciation of its values and importance.

2. Many of the dogmas of Christianity are meaningless to nine out of ten Chinese students. This does not mean they are either false or unimportant. Neither does it mean that the student is necessarily either stupid or perverse in the matter. When dogmas are to be transmitted, however, it seems obvious that interpretation, or perhaps restatement, is required in addition to simple proclamation. These dogmas represent the crystallization of decades or even centuries of experience and discussion through which the Chinese students have not passed. The doctrine of the Trinity, for example, is a wonderful formulation of real experience, typical of the time and place which first expressed it. The writer has seen Chinese students, perplexed and chilled by the repetition of this formula, become kindled in mind and soul when led beyond the words to the undoubted experience it attempts to express.

3. The rites and ceremonies of the Church, in a similar way, represent to the average student outside a childish system of outworn mummary. Of course they are mistaken. These ceremonies are freighted with content, expressibly rich in meaning. The point is, the students *are* mistaken and therefore see no reason why they should indulge in these, to them, meaningless practices. Either these forms must be made to express for them the meanings they express for many of us, or modified forms or new forms must be found which will. A great degree of reality in whatever forms the Church uses is needed, but this must be accompanied by more interpretation than has been furnished in the past. Otherwise many actually near to the Kingdom will be kept out, because they honestly believe the Church is engaged in superstitious practices.

4. Many students who have been induced to attend Church several times drop out complaining that they "have gotten nothing out of it." Of course the meagerness of their returns has largely been governed by the size of their own investment, by the smallness of what they have put into it. But this is not the whole truth. Many do go to Church hungry and receptive and fail to receive food, intellectual or spiritual. The writer recalls one man, a government school principal rather than a student, who began to attend Church. He continued for many months. Finally he made the round of every Church in the city during the World's Week of Prayer. A very religious man he failed to find nourishment. Deeply disappointed he finally broke away and now for several years has divided his interest between Tagore and Tolstoy on the one hand and Buddhism on the other. Have we not often been more busy in propagating forms, formulas of truth and organization rather than in living deeply with God and communicating this life to others!

5. Again, the invitation to join the Church does not reach the average student with the force and challenge of an appeal to join a living fellowship in a great, unselfish enterprise. It is difficult to convince him that it is his duty to join such and such an institution. Suppose he could be made to see in the Church a great fellowship of like minded persons, moved by the same motives and devoted to the same high aims. If the Church is primarily an institution which they are asked to help perpetuate, there is neither joy nor obligation in the thought. If the Church offers them security here or hereafter, they are not moved by the offer; the youth of the world to-day prefers to "live-dangerously." How can we make membership in the Church, therefore, mean enlistment in a great enterprise, the most unselfish, constructive, and venturesome enterprise in China? The answer to this question would bring us very near a solution of our problem. The Church as such must be Christ-centric and human-needs-centric, rather than church-centric, if ever it wins the students of China.

6. The Church still suffers the handicap of being largely a missionary and therefore a foreign movement. This unquestionably deters many from joining the Church and many Christian students from undertaking direct service in the church.

7. The pressure of the conservatism and prejudice of the family and social group is another influence, imponderable, continuous, and for many insurmountable. In a country where life is lived so much in bundles, or social groups, the need of creating a new bundle which shall be a Christian community is imperative.

8. The sadly inarticulate state of the Church in the realm of Christian literature looms large in the problem. The materialism of the Nineteenth Century is being rapidly discounted in the West by the latest thinking on biology, psychology, philosophy, even of physics. Christian writers are seizing the opportunity of turning these schools of thought into allies. Only a handful of writers in China are trying to do the same thing and their voices are few and scattered.

What shall we do about it? Certain constructive suggestions, we trust, have emerged in the foregoing paragraphs. May I, in closing, throw out several additional suggestions?

1. In bridging the chasm between the Church and the student the initiative if taken must be taken by the Church. If we go ahead without understanding the students or trying to get their view-point, we shall continue to go our separate ways—to their unspeakable loss and ours. If we are wrongly misunderstood, it is our duty to dispel the misunderstanding. If their criticisms and questions reveal seams of real weakness and failure in the Church, let us in penitence confess our sins and mend our ways.

2. Let us set aside more men who in their own churches, in individual schools, or in the accepted inter-denominational agency for student work will devote themselves wholly to the study and solution of this problem. Experience shows that men of the right type and training when set free for Christian work among students can and do get results.

3. Let us secure in every center Churches which will not only set aside men and bid them Godspeed in student work, but Churches which shall as congregations relate themselves in an adequate way to the needs of students. It is difficult to get Churches to set aside men for work in the schools. It is far more difficult for a Church in spirit, message and program to make of itself a congenial spiritual home for students—yes, far more difficult and far more

fundamental. In doing this let us by all means avoid special student churches. A class Church harmonizes ill either with the spirit of Christianity or with the spirit of the times.

The writer is intimately acquainted with a certain Church in China which is effectively reaching students. On its staff is a missionary who gives regularly a large section of his time to work among students in connection with the city wide plans correlated through the Student Department of the City Y.M.C.A. There is a special student assimilation committee of the church. The whole church is interested in the students attending its classes and worship. It was found that the students were being drawn away from Sunday morning service because their tiffin hour is 11:30 o'clock, the hour the service closes. This fact became a challenge to the church rather than an alibi. It proceeded to furnish tiffin to the students. Several weeks ago I joined in this noon-day meal with sixty men. The Church is a self-supporting church. Its membership is a cross section of society, not an upper layer or two only of society. It includes however, a provincial commissioner of police, a district magistrate, and a number of government school professors, all of them baptized within the past six or eight years.

4. Finally, it is the writer's deepest conviction that the most fundamental approach to a solution of our problem is to be found in a return to Jesus Christ Himself, to a far greater emphasis than we have ever had on a Christ-centric message and program. If the Church can make Him real and vivid to the students of China; if we can have the boldness to declare that "Christianity is Christ;" if we can have faith enough in Him, His truth, and His essential adaptability to the human mind and heart (East as well as West, now as well as in the days by-gone), the writer believes the students of China will rise up and follow Him—their Savior and Lord.

Seven hundred and fifty men and women from thirty-two countries met last April in the World's Student Christian Federation Conference in Peking. Six hundred and fifty of these were Chinese. It was overwhelmingly a student gathering, not only in numbers but in influence. Open forum discussion groups, meeting daily, greatly overshadowed the platform in interest and influence. The

students spoke freely on problems—international and inter-racial, social and industrial, religious and Church. Numerous and considerable misgivings were expressed in the discussion on the Church. There was rare humility and a perfectly tolerant difference of opinion as to the real intent and application of the teaching of Jesus on many subjects. There was absolute unanimity and conviction on one thing, namely, that Jesus Christ—understood, loved, and obeyed—and He alone can solve all the problems which vex China and all the nations at the present time. This fact was the most striking single impression received by the writer in the Conference. Its significance for the subject of this discussion is supreme.

CHAPTER XI

PRESENT CHINESE CHURCH LEADERSHIP

Archie T. L. Tsen

Several articles on this timely and thought-provoking subject have recently been published in the "Chinese Recorder." Many of our missionary friends have been delighted to see and to welcome their Chinese fellow-workers to share with them the burdens and the responsibilities as well as the supervision and the direction of the work and activities of the Church. They have prayed for the coming of this day, and they are thankful that their prayers have been answered in present leadership in the Church in China. But there are not a few of them who view the rise of the Chinese to positions of leadership as the result of a spirit of nationalism and anti-foreignism, a sign of insubordination and usurpation, a desire of the young to teach their grandfathers. One veteran missionary has said that if the Chinese want to be the leaders in the Church, they should pay for it! The measure of leadership should be in proportion to the Chinese contributions. He has reduced this problem to a business proposition of dollars and cents. My own experience as well as that of many of my friends who have been in the service of the Church can testify that this veteran missionary is by no means alone as a thinker, philosopher and administrator of this type. Owing to the limited space at my disposal, I will deal only with the present strength of the Leadership of the Chinese Church, its needs and its outstanding difficulties.

The most notable example of the leadership of the Chinese Church, and one which has a proud record behind it, is the Y. M. C. A., both national and local. While we are thankful for the pioneer work of Dr. F. S. Brockman and others, we are especially proud of the splendid records of service of Dr. C. T. Wang, Dr. David Z. T. Yui and their colleagues. Many of the Executive Secretaries of the City Associations are Chinese. The members of the National Committee as well as the members of the local Boards of

Directors are all prominent pastors and Christian Chinese of different professions in their respective communities. The Y. W. C. A. is a newer organization and its field of activities is not so wide. But Chinese women also have shown their capabilities in the support and direction of this work, either as Secretaries or as voluntary workers.

The Anglican Communion in China as represented by the Missions from England, America, and Canada was the first to have a National Synod which is now known as the Chung Hua Sheng Kung Hui. It meets tri-ennially and carries on missionary work in Shensi. While the House of Bishops is almost exclusively foreign, no resolution can pass the Synod without the concurrence of the House of Deputies whose majority is overwhelmingly Chinese. Of the fifteen on the National Board of Missions having charge of the Shensi Mission, less than one-third are foreign members. The Board solicits no foreign funds while no foreigner will be accepted as a worker on the field. The work is a success and is going from strength to strength.

Another new enterprise showing the leadership of the Chinese Church is the Home Missionary Society with Yunnan as its field. As this work is well known to the public, it needs no description here. A mere reference to it reminds us of its success and progress.

Much of the success of the China Continuation Committee was undoubtedly due to the leadership of Dr. C. Y. Cheng who was also the able Chairman of the National Christian Conference held in Shanghai last May. The National Christian Council has a majority of Chinese members. It is both an experiment and a test of Chinese leadership.

Now to mention a few individuals. Of the five delegates to the Versailles Peace Conference who held China's destiny in their hands, three were Christians and two of them sons of Anglican clergymen. C. H. Wang, one of the three delegates to the Washington Disarmament Conference and, for a time, Premier, is a Christian and the son of a London Mission pastor. While so many military leaders are making themselves obnoxious to both foreigners and Chinese, Feng Yu-hsiang, the Christian General, is proving the power and the influence of a Christian patriot. His rule in that part of Honan where he was not thwarted by his so-called friends and allies was a record of good and

clean government. In educational work, we have such leaders as President Chang Po-ling of Nankai College and President P. W. Kuo of the South-Eastern University. Medicine is ably represented by Drs. Mary Stone and Ida Kahn and Dr. Yen of Yali; and tens of others scattered all over China. Drs. C. C. Wong and T. C. Yen are shining examples of engineering in Government Railway Service. C. C. Nieh is a great force in commerce and industry. There are also scores of less well-known leaders who are doing their bit to make true the motto, "China for Christ."

The need for Christian leadership is great and urgent. The lack of Chinese leaders in all forms of Church and Christian work explains the dependence of the Chinese Church upon the Home Boards for help in both men and money. The absence of Christian leaders in all branches of government service shows the inability of the few to accomplish much constructive work. The deplorable condition of education in China to-day is a testimony to the value of the guidance of the Christian leadership furnished by all Christian institutions of learning, from the kindergarten to the university. The voice of labor and industry is new but serious. The agitators who have usurped the place of the true leaders have given and will continue to give distress to the many poor people who can ill afford to be thus imposed upon. The cry for social reforms in vice, concubinage, gambling, drink, opium-smoking and corruption is loud and pathetic, and is an indication of the growing opportunities for leaders and reformers to extend their work of moral regeneration.

Much as we desire these leaders, there are great difficulties in the way. The first is the scarcity of the material for leadership, and the second is the absorbing and harmful influence of the environment. Leaders cannot get support for their work, and are in danger of being pulled down to the low level of the general mass. Public opinion and the public conscience are not alive to the dangers of the temptations and the evils of society. These are not taken seriously by the community as vices, crime and sin, but as social custom, ways of amusement and part and parcel of business. There are difficulties inside the Church. Many missionaries who have come to China to teach us the spirit of humility and service have not shown that spirit themselves. They consider it their prerogative and right

as employers to command, and the duty of the Chinese as employees to obey. Any Chinese who shows some independence in thinking, or some initiative, may be labelled a rebel, a revolutionist or a crank. I do not claim that every Chinese should be made a leader. But when one does appear, put him in a position of leadership and responsibility, and give him sympathy, support and coöperation. Another difficulty is jealousy and the playing of politics among the Chinese themselves. There is not that spirit of fellowship and brotherliness needed to support men of their own race in positions of leadership. That these difficulties exist in all missions is proved by the fact that men and women who were once missionaries to their own people are now in other forms of Christian work or in secular business. But people who have consecrated themselves to preach the Gospel to the millions of China should hasten the coming of God's Kingdom in this land by a spirit of love and forbearance, service and sacrifice.

CHAPTER XII

THE CHINESE MINISTRY

J. L. Stuart

Since the last *Year Book* was published articles have appeared on this subject both of which are so easily accessible to our readers that it would be repetitious to repeat the contentions and facts which they contain. One occurs in *The Missionary Survey (The Christian Occupation of China)* and sets forth in precise detail the pitifully small number of students for the ministry now in theological schools—in the case of college men a startling paucity—in contrast with the needlessly large number of theological schools and their wholly insufficient staff and equipment. The second article occurs in the *Report of the Educational Commission* which, in addition to summarizing the same arresting facts, makes an ardent plea for larger emphasis, higher standards and any local reductions or readjustments that may be necessary to secure relief. Such discussions, however, together with the present one and its predecessors, and similar sections in the Annual Reports of the Continuation Committee, are imposed upon the missionary body rather than the product of any active concern within that body over what would seem to be so vital an element in its program. Indeed, one of the most curious phenomena of organized missionary activity in China is the lack of intense desire, and consequently of earnest effort to secure a well-trained Chinese ministry in numbers less inadequate to the demands of the situation. One notable exception is in West China where the unified planning and breadth of vision so often furnish a rebuke or a heartening stimulus to those of us in other sections. In preparation for their General Conference, held last year, a report on “The Worker” was prepared in three sections. The first of these is an exhaustive compendium of practically all the literature that has appeared in China to date on this subject; the second is a no less thorough survey of actual conditions in West China; and the third deals in a

searching way with the question of finding and training volunteers for the Ministry and of maintaining the mental and spiritual growth of ministers. But speaking generally, missionaries seem more occupied with almost everything else. Meanwhile the great National Conference has met and made articulate the longing of many for a Chinese Church under Chinese leadership. It served to bring out into white light the futility of such aspirations until more attention is given to furnishing such competent leaders—anti-Christian movements have also broken out, giving, vivid warning of the articles constantly appearing in current Chinese literature in criticism of the Church and Christianity. Much of what is written gives evidence of religious interest and finds fault with what a truer presentation of Christian faith would avoid. But the time has passed when missionaries and their “writers” can cope with the situation. The leadership must be Chinese, thoroughly trained, fearlessly thoughtful, and profoundly religious.

In the midst of so much that is disappointing, one hopeful indication of progress can be recorded for this year, the First National Student Volunteer Convention held in Kuling last August. About 150 delegates came from eighteen provinces, all consecrated to the one great life-purpose. Their eager interest in this calling, their intelligent understanding of its significance as well as of its sacrifices, their readiness to plan for the extension of the Movement, while keeping it to its narrowed singleness of aim, are full of encouragement. From now on this organization will have a large element of student control and initiative, and should therefore be more largely fruitful through the work of its own members. It constitutes the most appealing challenge possible to the missionary societies to improve somehow their present seriously deficient arrangements for training and utilizing such material.

It may be pertinent to note one other element of weakness in the situation which is slowly emerging, but the meaning of which can be heard by him who listens closely enough. This is the desirability of Chinese for teaching in especially the higher theological schools. One wonders with thrilling expectancy what would happen to the Christian Movement at this critical stage, if enough of the very limited number of Chinese really qualified for such work could be assembled in one place where they

could inspire and restrain and in all helpful ways interact on one another in creating the atmosphere in which a truly Chinese Christianity could be given expression. Any Western teachers in such a school should be in the minority and included by the wish of the whole faculty. Doubtless many an eager, talented high-spirited student of the kind now lost in such large numbers from our mission colleges would be attracted to the ministry and given a better vision of its potentialities for China. At any rate the importance of having more Chinese on theological faculties, who are in all respects at least the peers of missionaries, and the extreme difficulty of securing them constitutes one more factor in this complex problem, and ought to arouse more determined and intelligent effort toward a constructive solution.

PART IV

CHAPTER XIII

THE BIBLE UNION OF CHINA

(The Editors feel that the Bible Union of China is of importance historically, and that some description of it should therefore be included in the China Mission Year Book. They made effort to get a member of the Bible Union to prepare the statement, and also tried to get a member of the Bible Union to read and approve the statement which is herewith printed, but in both cases without success. Editors.)

During the 1920 Kuling Convention a number of men of different missions and denominations discussed the "formulation of a common statement acceptable to all who stand for the trustworthiness of the Bible in its entirety." On August 1st, of that year, eighteen or twenty men met and appointed a small committee which issued a call for a public meeting. At this meeting a large and more representative Committee was appointed to draw up a "statement of fundamentals and a program for a permanent organization." At this meeting one hundred and fifty members enrolled themselves as members of the proposed organization and adopted the following resolution:

"That at this first meeting of those in Kuling who have felt constrained to band themselves together in a movement towards the conservation in mission work of the Christian faith, we most cordially extend the invitation to join with us in this movement to all of our fellow missionaries throughout China. While this movement is primarily a missionary organization, we also welcome to membership all other Christians, foreign and Chinese."

In October of the same year a meeting for prayer and conference was held in Shanghai. During this meeting the Statement of the basis for union originally issued was revised and in its revised form adopted by vote of the four hundred members then in the Bible Union. This statement

was then submitted to all Protestant missionaries in China and an invitation extended to all in sympathy with the position therein set forth to join the Bible Union of China.

In 1920 a Committee at interim was elected with Rev. W. R. Williams as General Secretary. During the summer of 1921, as a result of a meeting of Bible Union members on Kuling, plans were formulated for a Committee of One Hundred of which Rev. J. Walter Lowrie accepted temporarily the position of General Secretary.

The Bible Union of China held its first National Convention May 13-15, 1922, in Shanghai just following the National Christian Conference. About one hundred and forty people were present. In January, 1921, it was officially stated that there were approximately seventeen hundred members in the Bible Union. In one of the speeches made at the Bible Union Convention, it was said that the membership had grown to about two thousand and that of the ninety boards having work in China seventy have missionaries who are members of the Bible Union.

It is to be noted that while there are a few Chinese members, and some non-missionary friends, the movement is practically confined to missionaries.

The purpose of this organization was announced at first to be "a movement toward the conservation in mission work of the fundamentals of the Christian faith."

The organization has issued eight volumes of the "Bulletin of the Bible Union of China."

Mexican \$5870.35 was, at the first Annual Convention, reported as having been received, in the main from contributions on the field.

The purpose and scheme of the organization as finally agreed upon was published in the Bulletin of the Bible Union of China July-August, 1922. It is as follows:

II. PURPOSE

The purpose of this organization is set forth in the following statement:

Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the funda-

mental and saving truths revealed in the Bible, especially those now being assailed, such as, the Deity of our Lord and Savior Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles both of the Old and New Testaments; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service,

We reaffirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice; and unitedly signify our purpose to 'contend earnestly for the faith once for all delivered unto the saints.'

III. PROGRAM

To this end we express our desire to join with others of like mind in seeking to carry out the following program:

1. Prayer: To pray that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals of the Christian faith, and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of missionary work.

2. The Bible: To promote the circulation, reading and study of the Bible, trusting that its Divine Author will use this movement as a testimony to its integrity and authority.

3. Literature: To prepare and circulate literature and textbooks witnessing to the fundamental truths of the Bible.

4. Personnel: To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths referred to above.

5. Educational Institutions: To stand firm for faithful teaching of the whole Bible as of primary importance in the work of all Christian schools and colleges; and also by deputation work, conferences and special lectureships, to help forward local effort in emphasizing the fundamentals of the Christian faith.

6. Theological Education: To promote sound teaching in theological seminaries and Bible schools, and to seek means by which able exponents of the faith may reach the present and future leaders of the Chinese Church.

7. Evangelism: To forward all measures in Christian enterprises which make for the deepening of their devotional, evangelistic, and missionary spirit.

IV. MEMBERSHIP

Membership is open to all Christians in China who are willing to subscribe to the above Statement, and to coöperate in the work of the Union. Associate membership is open to all Christians in other lands who desire to further the work of the Union. Those wishing to join should notify the Secretary, and shall become members upon vote of the Executive Committee. There is no membership fee. The Bible Union is financed entirely by voluntary contributions from its members and friends.

V. COMMITTEE OF ONE HUNDRED

In the interval between the National Conventions of the Bible Union of China, the business of the Union shall be directed by a Committee of One Hundred chosen from the Membership.

VI. METHOD OF ELECTION

One-third of the Committee of One Hundred shall be elected every two years in the following manner:

The Committee of One Hundred, after having invited suggestions from the entire membership of the Union, through the columns of the B. U. BULLETIN or otherwise, shall nominate sixty-six members, mailing their names to all the members for the election of thirty-three. Should any one of the summer resort groups, consisting of twenty-five or more members, by a two-thirds vote request any change in the personnel of the list submitted, such request shall have careful consideration by the Committee of One Hundred, which shall make the final decisions.

This Committee shall elect its Executive and the officers of the Union, except at such times as a National Convention of the Bible Union shall be held, when these officers shall be chosen by the Convention.

VII. MEETINGS OF THE COMMITTEE

The Committee of One Hundred shall meet at least once in two years, at the call of the Executive Committee. Members unable to attend any such meeting may be represented by proxies appointed in writing by themselves from among the Bible Union membership. Thirty members of the Committee of One Hundred shall constitute a quorum, but all important actions shall be ratified by a majority of the Committee's membership being enacted.

VIII. VACANCIES

The Executive Committee is empowered to appoint members to fill vacancies in the Committee of One Hundred, such appointees to serve till such time as the place can be regularly filled.

IX. THE EXECUTIVE COMMITTEE

The Executive Committee shall consist of twenty-five members, eight of whom shall constitute a quorum. These twenty-five shall be such as live in Shanghai or within convenient distance of the national headquarters of the Bible Union.

Minutes of Executive Committee meetings, and names of those present, shall be sent to all members of the Committee of One Hundred.

X. OFFICERS

The officers of the Bible Union of China shall be: Chairman, three Vice-Chairmen, Chairman of Executive Committee, General Secretary and Treasurer. Their duties shall be those usually associated with these respective offices, and they shall serve for two years.

The Treasurer shall prepare an annual Budget and submit the same to the Executive Committee for approval. He shall make payments only as authorized by the Executive Committee, and shall contract no debts.

The Executive Committee shall appoint the Chairman of the several Sub-committees for the carrying out of the various objectives before-mentioned and these appointments shall be made annually.

XI. NATIONAL CONVENTIONS

It shall be the duty of the Committee of one Hundred to call for and arrange for National Conventions of the membership of the Union.

XII. AMENDMENTS

Proposed amendments shall be submitted to the membership of the Union by the Committee of One Hundred, and shall be adopted when approved by the Committee of One Hundred and by two-thirds of those Union members who have voted.

A letter to some ninety Home Boards of the Committees dated Shanghai, China, December, 1921, which was mailed the first week in January, 1922, was published in the Bulletin of the Bible Union of China for July-August, 1922. This letter was prepared by a special Committee consisting of Mr. D. E. Hoste, Rev. Newton Dubs, Dr. J. W. Lowrie, Rev. E. C. Tewksbury and Dr. H. M. Woods. The special reason for writing this letter is given as "the growth of views and teachings in the missionary body of China, questioning and denying the authority of the Holy Scriptures and also the great evangelical truths taught therein regarding sin and redemption."

The presence of "a new and fundamental difference of doctrine" in the missionary body of China is also mentioned. It is said that while not desiring that any who may have embraced these new views should necessarily be removed by their Boards, an appeal is made to the several "Declarations of Faith and Principle" under which the Boards act with a view to seeing that no more of those holding these new views be sent to the field.

To this letter a number of Boards replied. But none of these replies have been published hitherto.

The officers of the Bible Union appointed at the first National Convention are as follows:

Chairman:	Archdeacon W. S. Moule
Vice-Chairman:	Dr. Courtney H. Fenn
	Dr. Jonathan Goforth
Chairman of Executive Committee:	Dr. H. M. Woods
General Secretary:	Dr. J. Walter Lowrie
Treasurer:	Mr. C. H. Judd.
A Committee of One Hundred has also been appointed.	

CHAPTER XIV

EFFECT OF FINANCIAL DEPRESSION ON MISSIONARY WORK IN CHINA

I. C. I. M. 1921-22

During 1921, the effect of the world-wide financial depression upon our income was felt somewhat severely, especially in the latter part of the year, this being due, however, not so much to diminishing receipts in gold as to the continued high adverse rate of exchange and also the increasing cost of living in most parts of China, due largely to continued prevalence of civil war, brigandage and disorder. The high cash value of the dollar in many provinces has, in varying degrees, been some offset to the circumstances mentioned above. During the present year, our financial position has been easier, this being due both to larger receipts and also to the improved rate of exchange from gold into China currency. In accordance with one of the fundamental rules of its Constitution, the Mission has not gone into debt, so that the financial fluctuations have materially affected both the personal resources of the workers and those available for the maintenance and extension of the work. The results of a careful, comprehensive enquiry made in all the stations occupied by our members throughout the field, showed that in a remarkable way the policy of direct and immediate faith in God, by each individual missionary, to supply his or her need, whether through the channel of the Mission or otherwise, has been remarkably justified by the experiences of our workers. With regard to expenditure for the maintenance and extension of buildings, providing of passages home, etc., there have in some cases been delays, though on the other hand, there have also been marked instances in which funds for such objects have, in answer to prayer, been provided from unlooked sources. A careful review of the financial experience of the Mission as a whole during the period mentioned, shows that whilst, as in the past, simplicity and even self-denial in personal expenditure, have been called

for at times, there is reason for thankfulness to God for the supply of needs, the more so in view of the world-wide severe conditions of straitness and even, in the case of multitudes, of absolute famine, which have prevailed.

In closing this brief statement, it may be of interest to state that during the years of the War the income of the China Inland Mission exactly doubled. This, however, does not mean that the actual circumstances of the workers improved, these latter obviously depending upon factors such as the rate of exchange and cost of living.

D. E. HOSTE

Shanghai, September 28, 1922.

II. C. M. S.

It is difficult to be definite in reviewing the situation caused by the financial depression in the West and its effect on our work out here, for these matters are always complicated by other causes, and effects vary in different places.

An outstanding fact is that our home constituency in the Church Missionary Society has wonderfully rallied under the difficulties created by the after-war high cost of living and high taxation at home. For the last four years, from April, 1918, to March, 1922, the total receipts of the C. M. S. have been £440,370, £668,555, £554,029, and £485,988. These figures compare very favorably with the average of £402,681 of the five years before the war, and with the average of £372,510 for four years during the war. It will be seen that the average income for the post-war period has risen to £479,464. But it must be explained that the first three of the peace years brought in a good deal under the head of Thankoffering, and the income of the last two years has been increased by a total of over £52,000 by sales of property, mostly in India. The Society had large properties in India, of not much use in the work, and has been forced to realize on them owing to the stringency of the post-war years. Nevertheless the fact remains that the efforts made at home during the last few expensive years have been heroic.

But though a larger income has been raised at home, it has not availed against the greater expense of carrying on

the work abroad and the high rate of exchange. In the worst year, 1920-21, our Society lost £117,272 by exchange, that is owing to the rise above what is reckoned as normal exchange, Mex. \$10 and Rupees. 15 to £1. It is this high rate of exchange, coupled with the increased cost of life and work abroad, that has led to our financial stringency. It may be hoped that the former of these difficulties is a temporary one, and that we shall soon get a larger and not a smaller effective income for our work in China than we had before the war.

The result of these great efforts made at home, supplemented by the generosity of friends out here, notably in Shanghai, and by the economies of missionaries on the field, has been that we have not had to close any important part of our work. I speak with intimate knowledge of Chekiang only, but I believe the same would be true of all the five C. M. S. fields of work in China. We have gone steadily on, and with a marked increase of pupils in our schools. Only one hospital has had to be closed, and this rather owing to a doctor's breakdown in health than to financial pressure.

Economy has been effected from the home end by sending out fewer missionaries and by retaining some who have gone home on furlough and who have taken up temporary appointments in England.

"Valuable by-products" are as follows:—more responsibility has been placed on the Chinese; in a few cases they have replaced foreign Missionaries and in many they are left with less supervision. We move surely toward devolution upon the Chinese, and the shortage of foreign staff in the war—and post-war periods has hurried on the process. The church organization is also gradually assuming more importance and the mission organization less. Chinese congregations are becoming more independent, and it is realized quite plainly, even in our village centers, that the foreign Mission is not going to be here forever. Not a few village congregations are raising small endowment funds against the day when no further foreign aid can be expected. The same consideration is making our Chinese paid-agency doubtful of its position and has lost us some good men. We hope not to withdraw from our efforts for the spread of the Gospel in China, but seek to make such

withdrawal as is good for the Church a gradual process and not a sudden catastrophe.

Another by-product is that we have been forced to increase school and hospital fees, and this has been done without any diminution in the number of students or patients. It has done good.

But we long for some of those held-back missionaries and recruits who, if they came with increased grants, would enable us to go forward in many directions.

HERBERT J. MOLONY, BISHOP.

III. Presbyterian (North)

Although led by reports from the U. S. to expect a reduction in the grants for the fiscal year 1922-1923, our American Presbyterian (North) forces were intensely gratified to learn that the Board was able to do considerably better than it had in the year previous.

The usual number of new missionaries was sent out. An addition of approximately Mex. \$55,000 was made to the annual current work budget. The new property grants for the past year were not noticeably diminished.

Owing to a complete revision of the Board's Manual covering all its relations with the 172 Mission stations in various parts of the world, involving the adoption of retiring allowances, an increase in children's allowances, and in some instances an increase in salaries, the Board placed itself under an additionally large financial obligation.

Explanation of causes is rather difficult. Negatively something is due to the fact that the Board had not become involved in a long term campaign, thus escaping the ill effects of the unexpected financial depression. On the other hand, several years of steady cultivation of systematic giving under the New Era Movement (an educational and inspirational movement within the denomination strongly stressing stewardship) was just beginning to bear its natural fruitage.

C. E. PATTON.

IV. M. E.

The financial depression in America has had a profound influence upon the work of the Methodist Episcopal Church in China, as in every other land. The hundredth anniversary of the beginning of foreign mission work in

this church occurred during the world war, when business in America of practically every kind was at the peak of prosperity, great profits being realized on every hand. The more than \$100,000,000 five-year budget was subscribed during this period of large and easy profits. These pledges were to be paid annually in five equal payments. The amount asked was determined by careful surveys of needs in every mission field of the world as well as the home church. These needs were generously over-subscribed, and at once hundreds of new projects were begun in China and other fields, to carry out the program fixed upon in the surveys. In many of these advance movements the Chinese Church was to share, raising a stated proportion, and in nearly every such instance they have raised their part to be matched by the expected gifts from America. Then profits and prices began to fall in practically every American industry, while taxes on incomes mounted high. Thousands of Centenary pledges could not be paid. The developments on every mission field of the church were seriously checked. Many additional missionaries had been sent to the field early in the Centenary period to properly care for a rapidly expanding work. Missionary and Chinese salaries were raised because of increasing cost of living in China, all of which still further reduced the amount available for the material expansion of the work. The Chinese found it difficult to understand why fabulously rich America could fail to redeem her pledges when out of extreme poverty the Chinese membership had laid many tens of thousands on the altar. This disappointment and surprise on the part of the Chinese church is one of the most serious results of the economic depression in America so far as our Methodist Missions are concerned. Only slowly has it been possible to make clear to the Chinese the actual conditions in the States and how it inevitably postponed the fulfilment of Centenary promises. The decision that our missionaries may for the present travel only second class or on the lower priced one-class steamers; the keeping at home of missionaries greatly needed on the field; the inability of the Board to send the usual number of new recruits; the order in the middle of the year to cut \$35,000 from the present year's budget; these and other like things have helped to demonstrate to the Chinese the reality and seriousness of the crisis.

Meanwhile, buildings have been halted in construction and many more provided for in Centenary estimates have not yet been begun and cannot be for many months and perhaps years to come. It has been impossible to develop the educational work of the church as was contemplated in the Centenary program of better housing and equipment and more adequate teaching staff for the primary and middle school grades.

It is, however, an ill wind that blows no good, and there is one benefit accruing from the halted program which is of value. The Chinese leaders and members after the first disappointment, and after realizing the seriousness of the situation, have manifested a willingness in many sections to assume larger financial responsibilities for the Church.

For example, a Chinese District Superintendent in West China has recently challenged our Church by offering to secure from the Chinese Church \$150,000 if the Church in America will furnish \$50,000, in order to fulfil the Centenary pledges to the church in that Conference.

The Methodist Episcopal Church South has been more fortunate in relation to the financial crisis in America. They, too, shared in the Centenary Forward Movement but delayed advance on the field until an entire year's returns were actually in hand. Bishop Hay writes the following in response to inquiry:

"The financial stringency throughout the territory at home occupied by the Southern Methodist Church has been very great, making collections difficult. This, of course, has made it very hard to make the regular collections on the Centenary and we are far behind in our quota payments at the present time.

However the effect of this upon our work in China has not yet been felt to any considerable extent. The indications at the present are that we will feel this in the very near future, because many of our enterprises now in progress will be dependent upon the Centenary funds not yet received. From information we have now from the Board of Missions at home the collections this fall may be better than last fall, owing to the fact that cotton is our main dependence for money and the quotations lately seem to promise a good price for the present cotton crop.

We have tried to be very careful in our Centenary enterprises owing to the fact that we have anticipated difficulties in collection."

At this writing no direct information is at hand from the Canadian Methodist Church in West China, and the Methodist Protestant in North China regarding the difficulties in which the financial conditions at home have involved them, but indirect information assures us that they have shared the limitations experienced by practically all the missions in China, supported chiefly by funds from America.

L. J. BIRNEY.

V. A. B. F. M. S.

The financial depression has had such an effect upon the Northern Baptist mission board that it could not but make a deep impression on both missionaries and responsible workers. The effect in general may be described in the following terms.

1. Both Chinese and missionary leaders have come to realize the financial limitations in a more vivid way. This in itself is a decided advantage. It has been a distinct gain to have our responsible Chinese and missionary leaders realize more clearly the limits within which our work must be planned and carried on. Nothing that has taken place in ten years has helped so much along this line as the present financial depression.

2. The financial depression has in many instances stimulated giving on the part of the Chinese constituency. It has also made it easy to increase the fees received in boarding schools and hospitals. This also is a distinct gain.

3. The failure to receive funds from home has turned the attention of both Chinese and missionary leaders to the possibility of receiving funds for plant and equipment from local and Chinese sources. In recent years the mission has been fortunate in securing relatively large amounts from Chinese sources for plant and equipment. This success in one or two instances together with the fact that there seems little hope of receiving funds from home, has doubled the energies of all concerned in efforts to discover sources of further income from the communities being served.

4. The financial depression has beyond question had a very depressing effect on both Chinese and missionary leaders. It would be useless to close our eyes to this fact. There has been discouragement in many instances; cherished plans have had to be given up; practically all of the primary school work of the mission has had to be temporarily abandoned; work is being carried on in many instances at somewhat of a disadvantage because of insufficient funds in a given unit of work and because, further, the work of any given unit needs to be strengthened by the work of other units which, because of the financial depression have, in some instances, had to be abandoned. So that over against some of the stimulating and favorable effects of the financial depression must be set an undoubtedly depressing effect. The time has not yet come to balance these two accounts and to determine on which side of the ledger the final balance will rest.

J. T. PROCTOR.

VI. Lutherans

It is safe to say that most of the Lutheran missions have been hampered more or less in their activities by the present financial depression in the West. Those hardest hit are of course the *German* missions. Just as everybody was looking forward to a strong revival of these missions, the financial collapse in Germany set in. With the Mark at 30,000 to 40,000 to the pound it goes without saying that it is next to impossible to do very much in the way of sending out missionaries and supplying funds. It seems therefore that the set-back suffered during the years of war will continue for some time to come, in spite of all the efforts made to relieve the situation.

Next to the German missions the *Finnish* have felt the economic strain more than anybody else. The bad exchange of the war time has continued up till now with little or no change for the better. Heroic efforts have been made by the home constituency to raise funds, and great increase in contributions has been recorded, but it has been far from sufficient to cover the losses sustained on account of the unfavorable exchange. As a result of this the activities on the mission field have been limited to such a degree that the progress of the work has been severely interfered with.

The situation has been considerably better for the *Scandinavian* missions, though the unfavorable exchange has been a cause of much anxiety and has placed many restrictions on the work. This has perhaps been felt more by the Norwegian missions than by the Swedish and Danish ones. In Norway the flourishing times during the war years have been followed by a strong reaction, and the value of the krone has depreciated very much. The better exchange obtained out here the last year has not been able to make up for the loss sustained on the European money market.

In spite of the financial depression in the home lands it seems that there had not been any great decrease in contributions up to the year 1921. As far as we know the same holds good for Finland also. Later reports indicate, however, that the depression is now being felt by the boards more and more, and the missions in the field are instructed to continue their policy of retrenchment.

The American missions used to be better off than their sister missions in Europe. No special difficulty was met with in securing funds at home, and the exchange was more favorable than it was for the European missions. But with the general depression of the last one or two years conditions have changed somewhat. Funds for home and foreign mission work are not so easily obtained as before. Some of the missions have their budgets guaranteed by the church, and for this reason they have been able to carry on their work very much as usual. But if the depression continues it may mean reductions in the mission budgets. This would be a pity as the two largest missions, the Lutheran United and the Augustana Synod Mission, both working in Honan, are suffering much at present from brigands. Especially the L. U. M. will have to pay a rather heavy extra bill to put in order their many devastated stations and outstations.

Speaking of America, mention should be made of the splendid work done by the Lutheran Council of America in the way of helping distressed Lutherans in Europe. Several of the continental Lutheran missions have also benefited by this relief work, especially German and Finnish missions. Without this aid the situation would have been much more difficult for these missions than it has been.

The financial embarrassments in several of the Lutheran missions have been put frankly before the Chinese churches, and in many instances heroic and successful efforts have been made by these to keep work going with greatly reduced, or even no allowances from the missions. We know this to be the case for instance in South China and in Hunan, though the progress in self-support has been much hindered by the economic distress of the people caused by ravaging soldiers and robbers, and by famine. The financial difficulties of the missions have without doubt contributed very much to a stronger feeling of responsibility for the work on the part of the Chinese church, and also to a closer coöperation between the growing church and the mission. On the other hand some uneasiness is felt lest the lack of funds for urgent missionary work shall create a feeling of instability among the workers and reflect unfavorably on the mission cause in general.

OLAV DALLAND.

PART V

CHAPTER XV

THE CHINESE HOME MISSIONARY MOVEMENT

Elijah Nieh

The Home Missionary Movement had its start about thirty-five years ago, but it was then local and denominational, and mainly under the supervision of foreign missionaries. Chinese Christians as a whole were not interested in it. Nevertheless, it did much good. There are at present no less than twenty such organizations, and each is carrying on an effective work in its own denominational field. But in recent years, as the sense of nationality in the Chinese people has been aroused, the Christian Chinese are no longer satisfied with local and denominational missionary organizations. They wish to have something nation-wide and inter-denominational, and not built on the foundations set up by others.

The present "New Thought" movement may also be said to be one of the factors which have prompted Chinese Christians to desire a national missionary organization administered by them and controlled by their own initiative. As a result of interest in Western civilization the old civilization of China is in danger of extinction. Now some time ago, some ardent and learned young Chinese began to see that the people were playing a losing game. They then started the renaissance movement, which is now called "The New Thought Movement." This movement spread rapidly and soon gained the attention of the intellectual class. Chinese Christian leaders were unconsciously affected by the patriotic spirit of this movement. In consequence, these Christian leaders were no longer satisfied with foreign methods of evangelism. They desired to experiment with methods of their own for the evangelization of their own country. In the Report of Commission III to the National Christian Conference in 1922, on "The Message of the Church," this note of indigenous evangelism rings clearly :

"We Christian Chinese declare that we have the commission from the Head of the Church, Jesus Christ, to proclaim the Gospel to every creature." . . .

"In view of the small percentage of Christians in proportion to the population, the vast extent of territory where darkness still prevails, and the lack of indigenous and vigorous presentation of the Gospel to the various classes of society, we sense the appalling need of a thorough-going evangelism." . . .

"We take the opportunity to state our religious experience in our own tongues and in our own ways as a summons to this evangelical faith from the Chinese Christians to their non-Christian fellow-citizens."

The above statements give voice to the very heart of Chinese Christians, and their anxious desire for an indigenous presentation of the Gospel to their non-Christian fellow-citizens. This anxiety is quickened by the awakening of national consciousness, and intensified by the influence of the "New Thought Movement" for it has opened the eyes of the people to those good elements of the old civilization which have particularly influenced the character of the Chinese people.

Many foreign missionaries see only that the Chinese are rapidly adopting foreign ways of doing things and using foreign goods, which are all materialistic. They fail to notice that the Chinese are slow to accept foreign ways to express their spiritual life. Chinese traditions, which were once looked down on, have now come back into the light and seem to be the best for the Chinese to use in expressing their religious sentiments. The present Church does not fully apprehend these traditions nor try to make use of them. This has produced general discontent in the Chinese Church. The Chinese Christians desire to start some form of work through which they may best express themselves.

Again, the present program of the coordination of Christian activities, the promotion of the Chinese Church, together with the development of Church Union, are all factors in leading the Chinese Christians on to a broader plane than denominational Christianity. They have seen the vision of the unity of the Church, and that denominationalism is only a part of the whole. It is but human nature that to them the whole is more attractive than the parts. Therefore a Home Missionary Society organized on

a national basis, is naturally more appealing to the Chinese than others.

Up to the present time, no home missionary organization is meeting the need of the Chinese Church as a whole except the Chinese Home Missionary Society. And it is taken for granted by almost all of the Chinese Christians as the missionary organization of the Chinese Church. Its government is strictly democratic, its policy is interdenominational, and its constituency is entirely made up of the members of the Chinese Church.

The Chinese Home Missionary Society, from its start till now, has only been in existence four years, but in that time its membership has grown from seven to almost ten thousand. This timely growth indicates the sentiment and attitude of the Chinese Christians towards the organization. They feel that this is their own work, and they put their heart and money into it without reserve, and try to promote its work whenever they can, even though they are obligated to their own denominational missionary work.

The expenditure for the year 1921-22 amounted to over \$27,100. More than 90% of this sum was given by Chinese, and many of these contributions did not exceed twenty cents and are savings from small incomes. Even little children, in many cases, have learned to save their cash to help in home missionary work. This is the result of the "Mite Box" system. The Chinese are usually thrifty, and have a strong saving instinct, and are also very generous towards religious causes. In the last year and a half 5,000 mite boxes were distributed.

In many cities the members have organized themselves into auxiliaries in order to coöperate with this movement. There are at present over eighty auxiliaries scattered in twelve provinces and Manchuria. These auxiliaries vary in size from four or five persons to all the church members of a whole city. Still there are many which have an attitude of uncertainty, especially some of the pastors of the big denominations, and in the places where denominational feeling is strong. Some of the pastors do not understand the nature and purpose of this Society, and are afraid that this Society may interfere with the work of their own church.

The Missionary spirit is very keen in Manchuria. The work in Heilungkiang is entirely supported by the churches in Manchuria. They organized over forty auxiliaries last year, and they expect to have 300 within the next year, which means that each individual church will be an auxiliary of the Chinese Home Missionary Society.

The Heilungkiang missionary work existed long before the founding of the Chinese Home Missionary Society. It started about thirteen years ago, and did a very good work. There were three stations and seven out-stations. This work was under the control of the Chinese members of the Presbyterian Church of Manchuria. But they were moved by the sense of coöperation and interdenominationalism, and in 1921 they affiliated themselves with the Chinese Home Missionary Society, and formally invited the Lutheran Church to join them in missionary work.

The China Home Missionary Society has three stations in Yunnan, three churches, two dispensaries, one girls' school, one half-day girls' school and one kindergarten. The work is carried on by ten missionaries.

The Home Mission movement of the Chung Hwa Sheng Kung Hui deserves mention in connection with this wider movement. For six years the members of the Chung Hwa Sheng Kung Hui have been interested in Home Mission work in what is known as the Sian Mission. There are three hundred Christians in connection with this mission, property worth \$25,000.00, and an annual budget of over \$10,000.00, Mexican. There is a boys' middle school and a girls' primary school with a total of 160 pupils.

Some other plans for extending Home Mission work might be noted. The Centenary Movement of the Methodist Episcopal Church South is planning to start work in Harbin, King. The Methodist Episcopal Mission North is planning to start work in Shensi. The China Inland Mission has missionaries and doctors in Kansu who are preparing to go into Tibet, and the Chinese Home Missionary Society is itself contemplating opening work in Mongolia.

CHAPTER XVI

THE WORK OF THE BIBLE SOCIETY IN CHINA

G. Carleton Lacy

The Bible has central place in the life of the Chinese Church. At the National Christian Conference no more uncompromising word was uttered than that which expressed the loyalty of the Church in China to the Holy Scriptures. This is a testimony to the character of Christian teaching in the formative years of the Church; and no less to the effective service rendered by the Bible Societies (The British and Foreign Bible Society, The American Bible Society, and The National Bible Society of Scotland) in translating the Scriptures into the vernacular, and distributing them to the ends of the land.

The entire Bible has been translated into High Wenli, Easy Wenli, and Mandarin; and into ten colloquial languages or dialects: the New Testament into eight more; and individual books into another nineteen tongues of China. Many of the translations have gone through several revisions and editions, entailing an immense amount of work on the part of busy missionaries in various parts of the country. Some of them have been transcribed, not only in the character, but also in romanized, in various systems of phonetics, and in the Braille for the blind. In 1921 the three Bible Societies circulated a total of 6,821,880 Bibles, Testaments, and single books of the Bible. Of these 44,352 were Bibles and 148,646 New Testaments.

This record-breaking circulation (1922 figures not yet available) was reported almost entirely as sales, the free distribution being now generally a thing of the past:—except in the case of a well-organized work directed by Dr. Keller in Hunan, who, paying for his books, distributes freely by means of trained bands in house to house visitation and personal interviews. The large proportion of these sales, however, are at a price far below cost. This circulation achievement has been attained in an unprecedented degree through the coöperation of churches and

missions. Forced, during the lean years of the war, to discontinue many paid colporteurs, the Bible Societies discovered and laid hold of the voluntary working power of the churches. While the British and Foreign Bible Society still has a large number of paid colporteurs in its direct employ, an increasingly large proportion of Scriptures are distributed through other means in those sections of China that can now be called *occupied* by the Christian Church. The frontier regions must still be opened by the full-time paid colporteur of the Bible Societies; but where the church has become established there is a growing sense of responsibility therein evidenced for Scripture distribution. Many churches and missions now employ their own colporteurs, sometimes with grants and subsidies from the Bible Societies, sometimes entirely upon their own budgets. The activity of laymen who have volunteered time and effort, and the leadership of pastors and evangelists in this work has not only registered an annual circulation of Scriptures by these Bible Societies equalled in no other country of the world, but has written indelibly into the heart of the Chinese Church a loyalty to the Bible which shall be for all time.

There is every indication that one of the first "special Sundays" to be written into the Chinese Church Calendar will be Bible Sunday. Already many congregations are observing one Sabbath each year with attention to the work and claims of the Bible Societies, the organization of Bible Classes and colporteur bands, and the promotion of family worship and the morning watch. Last fall (1921) the Canton churches united in the observance of the day, and under the impulse of united effort and definite ends contributed twice the sum of the previous year, and devoted the proceeds to supplying Scriptures to a garrison of soldiers quartered in the city.

As yet contributions from the Chinese Church towards the work of the Bible Societies have not been large, the receipts from all Chinese sources (exclusive of sales) hardly reaching \$2,500 per year. Not more than one in fourteen organized congregations is giving directly for the cause. This is scarcely to be wondered at when it is considered how little actual participation the local Christian leadership has been accorded in the direction of policies or

in the execution of programs. There yet remains to be taken some step that will naturalize the work of the Bible Societies in China.

Nevertheless there are noteworthy illustrations of indigenous expression in Scripture distribution. Some years ago the noted philanthropist, Yung Tao of Peking, devoted a considerable sum of money to this work, and promoted it by having texts of Scripture inscribed on publicly erected stone tablets. More recently, the camp of General Feng Yu-hsiang has made the Bible both a familiar and a popular book. During the general's régime in Sianfu the citizens of that city began buying Bibles and New Testaments almost as a fad. They found no other explanation for the exemplary behavior of the soldiers than that they carried and studied the Holy Scriptures. Less conspicuous but just as genuine are the not isolated cases of young men buying a few hundred New Testaments to present personally to their friends, as their humble, most fruitful service to the King of their lives.

The growing volume of business being done by bookstores has provided an increasingly popular method of Scripture distribution. Many Christian centers now conduct bookstores on a sound business basis, and furnish the most convenient and mutually advantageous means of selling Bibles and Testaments. Peking secular bookstores, claiming no contacts with Christianity other than those of mere friendship, are reporting the Scriptures as among their "best sellers," especially with students. During last August, when schools were closed, Chinese bookstores in the capital city turned in receipts from Scripture sales amounting to \$521.93 for 688 Bibles and 298 New Testaments. Almost all of these books went into the hands of non-Christians. Immense possibilities in this field lie awaiting development.

The frontiers present a vastly different opportunity. The borderlands of Tibet are one of the most romantic fields. The traders from that most remote interior evidence an eagerness for the printed Word which to some missionaries with the blood of pioneers and the heart of heroes is becoming a clarion call. Insistent requests keep coming in for more of the Scriptures to be made available to the Tibetans and the neighboring tribesmen. The response of

the tribes people of the western provinces has more than justified the labor and expense of rendering the Gospels into printed form for their instruction and enjoyment.

On the northern frontier the revival of work among the Russians of Siberia is an interesting feature. From Vladivostok to Chita, through regions that have been racked with every scourge in recent months, among people who have experienced every woe, there is as much interest in the Word of God as ever. Bolshevism has not driven out the Book of true Freedom and Life.

All over China there is another great field, the borders of which are being pushed slowly back by the men with The Book. It is the vast realm of illiteracy. The attack being made by the National Phonetic Script has passed the first stage that enjoys the thrill of waving flags and trumpet calls. We are now down to hard work, and little by little the wedge is being driven in. The Bible Societies have published the entire New Testament, and Genesis, Exodus, Psalms, and Jonah in the Chu Yin Tzu Mu, and slight adaptations have been used to render some of the gospels into colloquial dialects.

The Mandarin character Bible is by all odds the biggest seller, and its popularity is in the ascendancy. Until an indigenous translation of the Scriptures is made in the modern Peh Hwa, the Union Version Mandarin will probably be the standard version of the Bible for China. Still, all must rejoice to know that the arduous labors of many years to produce a Union Version Wenli Bible have been completed; a new edition is soon to come from the press. Dr. T. W. Pearce has toiled faithfully, through years of advancing age and declining health, giving the final touches to the New Testament so that its style is no longer marred by the unpolished form in which it was first printed.

No story of the work of the Bible Societies now written could be considered complete without mention of the service rendered by Rev. G. H. Bondfield, D.D., and the late Rev. J. R. Hykes, D.D. Dr. Hykes, after spending twenty years as a missionary in the province of Kiangsi, became Secretary of The American Bible Society's China Agency in 1893. For twenty-eight years he built his life into the work of the Society and that Society's work into the life of the Chinese Church and nation, and found rest from his labors on June

14th, 1921. Dr. Bondfield came to China in 1883, and to the secretaryship of The British & Foreign Bible Society in 1894. His twenty-eight years of service with that organization overflowed into many channels of missionary interest and endeavor. It has been said by a fellow-worker that probably no missionary in China to-day has projected his influence more widely throughout the land than has the retiring secretary of this great Bible Society's China Agency.

CHAPTER XVII

THE PRESENT SITUATION IN EVANGELISTIC WORK

I. Central China

A somewhat careful study of the Survey Volume has brought the conviction of the general similarity in broad outline of the position and problems of the Christian Church in China, whether viewed in its various branches, or in the various localities in which the church is operating. This conclusion was quite unanticipated but gives confidence to one, whose knowledge of the several churches, even in this area, is extremely meagre, to launch out into generalisations which would otherwise never have been set down on paper.

As far as Central China is concerned, it is as true ecclesiastically as politically that the firing of the first shot on the 10th of October 1911 in Wuchang marked the passing of one epoch and the birth of another. For a long period the land had been in travail and old things once and for all passed away in giving birth to the new. In the Church this has meant the coming of self-consciousness; what people dared to do outside in the political sphere the Christians have surely, if more slowly been doing within, asserting that they are the people and that problems of government are their problems. If the realisation of responsibilities has been long behind the assertion of rights, is that not in the nature of things? Nor is the solution to be found in a day.

An invisible concomitant of this self-consciousness has been a certain stressing of denominationalism. This statement may seem at first sight to contradict the widespread desire on the part of the Chinese for the abolition of "our unhappy divisions." Yet alongside these movements and desires for Church union has undoubtedly been a certain articulation and even hardening of denominational organizations. It was inevitable and even desirable as long as the one thing worked into and did not frustrate the larger union. In the pre-revolutionary period Christians were being added in varying numbers to something that was

called the church and had its roots and resources all in foreign lands. In the post-revolutionary period, consciously and unconsciously, Chinese Christians have been groping for and demanding a knowledge of what this organization is of which they are a part. There has been a response on the part of the missionaries. In some cases the result has been the creation of something like new ecclesiastical machinery in China. More generally it has meant the trying out of all the machinery of existing organizations that had in other lands, and at other times, proved useful for the establishment of the Kingdom.

This self-consciousness has taken to itself a body, the result being that the old relationship of missionary and convert is in process of being replaced by such relationships as are implied in such terms as minister, laity, deacon, steward, lay-preacher, class-leader, Sunday School Council, vestry, and the general host of technical church terms of the West of which we are hardly conscious, forming as they do the warp and the woof of the seamless garment with which the Church of Christ is clad. They may not be the essentials of the church but they are its concomitants, present in varying degree, wherever the church is.

It would be an overstatement to assert that the Church has exhausted its strength in organization. It is at least true to say that nothing takes up so much time just now as the machinery of its government. It is an inevitable stage, but only a stage. The high road lies ahead.

Externally, post-revolution days have brought one tremendous blessing. The law-suit devil, if not killed, is at least scotched. Roman Catholics who, justly or unjustly, have borne the chief stigma of such things, are getting but little out of the modern official. That the power of the Church should in this sense wane is an unmitigated and unspeakable advantage. By so much the less are the hosts of enquirers that are now abroad the objects of suspicion to responsible church leaders as to what are the motives that are bringing them round the Church's door. This attitude of suspicion, with which in former times would-be inquirers were challenged, was only less inimical than the simple-minded folly with which enthusiasts here and there took everything at its face value, only to be sadly disillusioned, when the truth finally appeared.

Political unrest, robber perils, national enlightenment and growing familiarity with all things Western have led to a general open-mindedness of the population, and readiness to give a patient and careful hearing to the Gospel which is exceedingly refreshing and hopeful. This is a day of unparalleled opportunity, when motives, though not to be taken too lightly, may be met with a sifting that is fuller of faith and hope than suspicion. The Church as an organization is fitter and readier, more self-conscious and more responsible than ever before. It ought to be a time of general, wide-spread reaping, and yet in spite of Pentecostal blessing here and there, on the whole the windows of heaven are not opened, the inquirers are interested but not enthused, there is a sound of a going in the tops of the trees, but at present there is little more than a sound.

The old stubborn opposition, at least in the country districts, where worship is most natural, is gone. In this sense the harvests are white, but the reapers are sadly to seek.

The great national and industrial services are staffed by Christian youth trained in lower and higher schools. No one expects by the law of averages more than a certain number of them to be apostolic Christians, but the average somehow is not attained. Partly it is a question of insufficient emoluments; radically, it is something deeper. The day has not as yet in this part dawned, when in any considerable numbers the fire of God's grace is burning for expression. Men and women are not crying "Woe is me if I preach not."

To find and develop such workers is our only real problem. Till it is solved, the harvest will not be reaped and may even be spoiled. Days of opportunity do not last forever.

In a general sense, it may be said that most positions of strategic importance in town and country are now in some feeble way occupied. The field is marked out, the task is visualised. The mere broadcast travelling is largely done. It is possible, at least in thought, to concentrate on the problem of reaching, from these given centres, the multitudinous population that surrounds them. City evangelism still lags far behind evangelism of the country, and the forces in the cities are so taken up with institutional

religion that there is very serious need of inquiry as to whether things are well when the church in big centres is famed for its hospitals and colleges, whilst its evangelistic work, as such, hardly counts in the mind of the populace.

Is it not possible that somehow the intellectual, social and practical aspects of church life are occupying energies to the exclusion of the mystical? Is it well that from bishops, and moderators downwards the main function of those who seem to occupy the chief places should seem to be administration and the serving of tables? It is not merely a question of securing evangelistic experts and specialists. It is the question of whether in the long run the deacon (in the scriptural sense) or the apostle, should be exalted.

As has been pointed out Chinese leaders are exceedingly keen on questions of organization, control and administration. They have been struggling for something to which they had a right. Something has to be done to reveal to the whole Church, both foreigners and Chinese, that these powers of control, though quite essential, are not the things that really matter in the spread of the gospel and the conversion of outsiders. We need the arising of a band of folks who seek neither place, power nor emoluments, who are so convinced and convicted of the need of the people, their sins and its ill effects, that they will spend and be spent in commending a Saviour whose power and whose grace is a vivid experience to those who sit in darkness and the shadow of death.

The labourer is worthy of his hire, must and shall have his hire, but the problem fundamentally is not the economic one. Our position at this date in these circumstances is peculiarly and particularly contained in those words of our Master, "*The harvest truly is plenteous; the labourers are few; Pray ye therefore the Lord of the harvest that He will thrust forth labourers into His harvest.*"

H. B. RATTENBURY.

II. West China

A CONFERENCE at Chengtu, the Capital, for the purpose of organizing the Szechwan Christian Council enabled us to secure interviews with several evangelistic missionaries attending the Conference from different sections of the

province. We were thereby enabled to obtain a fairly wide report on the Evangelistic Situation in West China considering the shortness of time at our disposal in the preparation of this paper. Four missionaries were interviewed, representing the four largest missions in West China and located at Chengtu, Sintu, Jenshow, and Kiating, respectively.

When asked what was considered the chief difficulty in the evangelistic work of their several districts a fairly unanimous answer was made that the chief difficulty was the lack of trained and spiritually minded leaders. The immensity of the task, the overwhelming number of people in the district for which we are responsible, the lack of adequate and speedy traveling facilities, the materialistic view of life and religion on the part of the Chinese in general, all these were mentioned as handicaps experienced in evangelistic work in the province. The lack of simple manuals for assisting voluntary workers in teaching out-siders the elements of the Gospel is also felt.

In answer to the query as to what was the attitude of the people outside the Church, the unanimous answer was, *indifference*, though the evangelistic missionary who has held and is holding union evangelistic campaigns in different parts of the province, tempers the description with the adjective, "friendly,"—"friendly indifference." But more specifically one answered that "the people want something, but that something seems to be anything other than that which we bring them. They are praising the work of our schools and hospitals, but seem quite indifferent to the church and religious services. There is great difficulty in bringing the people to realize their need of the Gospel." Moreover the prominence or mere presence of foreigners in the church turns many away, so strong is the prejudice still in the province. The students are described as "standing on the bridge. They have largely turned their back on the old life, but have not sufficient courage to accept Christianity. This is the crucial hour for students."

The question was also asked as to what was the attitude of the Chinese Christians toward evangelistic endeavor. The answer was that they are found willing to coöperate but are handicapped by lack of training. They are slow to take any initiative themselves but are glad to help

"provided the evangelistic services do not interfere with their business on market days." Others find very little enthusiasm for evangelistic work on the part of church members.

The chief difficulty in evangelistic work in the province has already been described as lack of trained leaders. When asked to what causes this dearth could be attributed the answer was three fold: (a) "the lack of real spiritual religion which would lead workers to appreciate the joy of service." (b) the small salaries which must be paid owing to the shortness of funds from abroad and small degree of self-support; (c) the newness of the calling ("the Christian ministry is a new office"), so that educated young men prefer teaching, soldiering, business and other lines of life.

Owing to the feeling in some quarters that there is an over-emphasis on education in the province (as shown by the charts of the China for Christ Survey), a divided answer was received. Some maintain that there is "far too weak an emphasis on evangelistic work," and that the evangelistic work needs to be organized in the same efficient way that the educational department of our work is organized. To this end the recent organization of the Szechwan Christian Council is a big step. In the Union University "constant pressure is being put on students to enter the ministry," but when "more middle schools are greatly needed in the province" and cannot be opened for lack of Christian teachers, the pull is naturally stronger to enter the teaching profession. The need is felt by one for religion to be taught to the young men in the university, so as "to show that it leads to a practical goal,—that it is something practical and not merely theoretical."

As for the evangelistic outlook in the province, one reports the prospect as promising among the country folk, the farmers, but among the townspeople it is "distinctly disheartening." "They are ready enough to come to the Mission house to drink tea and talk." "Heathenism is yet strongly entrenched," affirms another missionary, "but the common people hear our message gladly." Moreover, added another, "if the appeal be along social and economic advantages, the outlook is rosy and hopeful, but if the appeal is specifically moral and spiritual the immediate outlook is not bright."

It is not easy for workers outside the province to realize how little contact the people of Szechwan have had with the outside world and other parts of China. This results in stubborn conservatism on their part. In one city the Christian teacher does not dare appear on the street without the old long gown and conventional black cap, nor does he dare teach games or calisthenics in his school. Were he to do so he would be ostracized socially and his pupils would all leave his school. Not only do we contend with this rock-ribbed conservatism, but we have to deal with a Buddhism that is probably more strongly entrenched than elsewhere in China as it first came into this province from India. To meet this situation we direly need spiritually minded and properly trained evangelists and pastors. Unfortunately, but quite naturally, the early missionaries in their desperate need for workers "spoiled many good cooks by making them poor preachers"—using their first converts, usually of their own households and of the lowest class, to help them in evangelistic work. The grade of men entering the ministry has steadily improved, but the wrong impression has been made which we find hard to correct, namely, that anyone can be a preacher, that his office is an unimportant one, and that the evangelist is one of the foreigners many servants. With the old emphasis of simply broadcasting the Gospel by preaching here, there has been formed the additional mistaken idea in the minds of the Chinese that the ministry is simply to expound the doctrine and then sit round and loaf between meetings. Such is the impression held by some fine young Christian teachers, recently out of school, whom we were urging to enter the ministry. One excellent corrective of this false impression is the establishment of Institutional Churches which is increasingly being done in this province. This form of Christian service is putting the church to work seven days in the week and gives the preacher far greater opportunity for service, not to mention wider scope for his abilities.

Not only do the leaders have a wrong impression of the ministry, but the Christians have a false impression of Christianity as simply worship and preaching. The idea of a religion of service has not seemed to penetrate in most cases so that it is difficult to get any kind of volunteer work done, the Christians believing that all work done for

the church should be paid for by the foreigner or the church.

Thus one can readily see that West China is still in the pioneer stage of evangelistic work, a stage passed through many years ago by more favored parts of China. However we are laying the foundations as faithfully as we can, knowing that by patient endeavor our labor will not be in vain in the Lord.

A. S. ADAMS

III. North China

Considered from the point of view of evangelistic work, North China is a unit only in the sense that it is a convenient geographical delimitation. Conditions within the area included by this term vary so widely that generalizations almost inevitably lay themselves open to severe criticism, and a more detailed summary would present an appearance too kaleidoscopic to be of much service. There are, however, some elements in the situation which are practically universal, while others are peculiar to their particular locality.

The primary problem is still the old and simple one of getting the Gospel to all the people. It is with this problem that we are all wrestling under the varying conditions of time and place. But at present it is a problem of opportunity. Almost unanimous is the feeling that the opportunity presented to the Church has never been greater. Misunderstanding of missionary motives has been so thoroughly dissipated that only in the most remote regions does there seem to be any uncertainty as to the welcome to be accorded evangelists. Occasionally in those sections where national feeling has run high, foreigners engaged in Christian work have been temporarily mistaken for the commercial representatives of unfriendly powers, and at times this has led to rough treatment by the more lawless elements of society until the misunderstanding has been removed. But no matter how often, since 1900, Christians have rejoiced at the great door and effectual which has been opened for evangelism, it would seem that such rejoicing was never more in point than now.

In the mystery of God's Providence, among the chief causes which have contributed to this have been the

famines and floods which have affected a large part of North China. The relief work entrusted so generally to Christian forces was administered in such a way as to win the universal respect of the community. At the time there were two groups of Christian workers who were largely mistaken in the event. The first comprised those who hailed these misfortunes as unmixed calamities, dreaded the interference with their regular evangelistic programs, and would have preferred that other agencies should assume responsibility for relief work wherever possible, lest errors either strategic or tactical should reflect upon the good name of the Church. The second group comprised, on the other hand, those who looked upon relief work as an exceptional opportunity for evangelism, and expected, despite the manifest danger of ulterior motives, a vast number of converts among the grateful recipients of that help which, properly guided, should be the means of saving more than their lives. Generally speaking neither of these expectations has been fulfilled. In only one or two regions would there seem to be the possibility of anything approaching a "mass movement" toward the Church, and in those places the attitude of Christian leaders is that of accepting a vital challenge which only the constant guidance of the Holy Spirit can save from becoming a potential source of the gravest danger.

Everywhere the chief impression of the relief work seems to have been made upon those classes not immediately concerned; that is, the well-to-do, the gentry, the officials, and in general the better educated, thinking portions of the population. These people have come not merely to understand how Christianity naturally wants to express itself in the face of human need, but also to sense the presence of a vital power which has provoked their admiration and stimulated their desire to understand it better. Hence although in a few instances jealousy was bred on the part of local celebrities who did not care to see the honors of the good work go to others than themselves, from many sections have come reports of requests for evangelists, of the loaning or outright giving of property for chapels or schools, of increased numbers of inquirers from the so-called upper classes of society, and of a general friendliness never before equalled.

Whereas in parts of Chihli, Shantung and Honan brigandage and lawlessness approaching almost to anarchy have seriously interfered with Christian work, if not actually endangered it, in other sections, notably in north Shensi, the Church has suddenly come to be recognized by both officials and common people as almost the only stable institution in society. Robbers seem to be afraid to harm the Church, and its workers have often had the courage to deal directly with them when all others have fled. The result has been such an unprecedented movement toward Christianity in a region which not long ago was unoccupied territory that the resources of evangelists and teachers will be strained to the utmost for years to come.

And in general it may be said that the chance of conserving to best advantage this new interest would seem to be in those sections where the Church as an institution is comparatively new, where full benefit may be taken of past experience in other regions without the concomitant necessity for many costly and at times mistaken experiments, and where the foundations of self-government, self-propagation and self-support can be laid without the drag of unfortunate precedents too near at hand.

In meeting this new day of opportunity there are problems new and old. Everywhere there is a dearth of men evangelists. Needless to say the dearth is even greater among Bible women. Nowhere is there a feeling of satisfaction as to the training or spiritual caliber of the forces now at work. Many are the men and women who are doing the very best of which they are capable, but in far too many cases the preparation has been inadequate and the vision too narrow. Training classes for voluntary or part time workers are being used to excellent advantage; summer conferences and correspondence courses are becoming more common; and in some places the evangelists devote themselves almost exclusively to the training of new Christians brought by those already church members. There will be for many years a great demand for earnest and resourceful workers not necessarily with the highest scholastic training; but unless there is an increase of all grades, and that soon, much of the present harvest will be allowed to spoil ungathered, and the danger of an unenlightened Church will be upon us.

The problem of finance and self-support is as great as ever. Salaries are increasing, but it is doubtful if they are keeping up with the increased cost of living anywhere, and where men of higher training are receiving proportionately higher salaries, the problem of the self-supporting Church, especially in the country, is all the more acute. There have been notable gains in many regions, a Church often giving very real evidence of growth in this way even when its membership has shown no remarkable increase. Neither famine, flood, nor civil war has seemed to affect such progress as much as might have been expected, and with the increasing self-consciousness of the Chinese Church, which received a marked impetus from the Shanghai Conference, it is to be expected that accelerated progress will be steadily registered. Yet the poverty of many regions is so extreme that the vision of a self-supporting Church must be that of one organized on quite other than conventional lines if it is ever to be realized. At least one society in part of its field is trying an experiment whereby its evangelistic staff is primarily a mobile preaching force, and whatever Churches they may found are to be self-supporting from the start so far as equipment is concerned, and consciously dependent for growth more upon spiritual forces, the Bible, and each other, than on outside helpers.

It is, moreover, interesting and significant that among all the letters received in the preparation of this article, only one mentioned more money from abroad as a chief desideratum, and not one mentioned the failure of the Interchurch World Movement as having seriously interfered with plans for advance. This would by no means indicate that largely increased gifts from abroad could not be wisely used in the expansion of the work, but evidently as a particular phase of the financial problem, it has not been occupying the forefront of the consciousness of many of those laboring to build up the future Chinese Church.

Another general problem is that of the religious training of both inquirers and baptized Christians. By no means universal is the insistence on literacy as a prerequisite to church membership. A hearty approval of the humanitarian ideals of Christianity with a slight familiarity with a few facts in the Christian record, or a glibness in reciting a few sentences from some of the extremely individualistic

catechisms with the recommendation of his Christian neighbors, is all too frequently the extent of a candidate's preparation. The making of real Christians—the inculcation of the spirit of Jesus Christ, underemphasizing neither the mystical nor the practical side; the stimulation of that hunger and thirst after righteousness which, once engendered, refuses to abandon its quest until satisfied; and the providing of opportunities great and small for expression in service of those virtues continually heralded as the glory of our faith, in a land where so often the enormity of the social need seems to paralyze the arm or blind the eye of those who might be helping to meet it—such is the program of religious education which is needed everywhere for every grade of Christian.

Most of what has been said above would apply in a general way to the whole of North China. There remain several individual features of the situation to be noted. There is the work outside the Great Wall, for instance, where aside from the steadily retreating frontier as Chinese commerce and agriculture extend northward, comparatively little is felt of the many tides which stir life in the less remote areas. Here evangelistic work still retains many of the features which characterized it elsewhere a generation or so ago: colportage, street chapel preaching, long itinerations, and in general a greater response in villages than in the larger towns.

At the opposite extreme are the problems of the larger cities, where the tides of new thought, the ebb and flow of political strife, and the continual contact with the world at large, all have a vital bearing on the Christian program. In such places the Church is by no means the only organization definitely standing for progress; the Christian appeal has been divested of some of its former extraneous attractions; and in many places social and intellectual changes are taking place perhaps as rapidly as anywhere in the world. Here the task of the Church, if it is to fulfill its mission, is a stupendous one.

There are many who are sadly impressed by the failure of the missionary enterprise to study the situation during the last few years in a statesmanlike way, and to make the most of those opportunities which have not only been open to, but actually thrust upon, the Church. Too often its

physical equipment was acquired at a time when the need for seclusion, especially for the sake of women and girls, led to most unstrategic location. In Peking, for example, it seems to have been left for the Salvation Army to put up a large and attractive building where it can easily be found. Nor does a program meet the situation which fails to minister to all phases of human life. Institutional Churches and Community Houses have met with such success wherever tried that this type of equipment and organization seems bound to prevail in the future, and a neglect of such methods would seem to constitute a sin against light. Yet it must be kept in mind that while anything social, whether in the way of provisions for their enjoyment or in invitation for service, makes a strong appeal to the practical-minded Chinese, there have been times when an accompanying lessened emphasis upon the more spiritual side of the Gospel has seemed a greater loss than the other was a gain. Another problem in the larger centers, a defect of their virtues, is that in many mission schools the enrollment has reached such a point and includes so many pupils from non-Christian homes that it is almost impossible for the teachers personally to know the religious life of their students, and unless this problem is solved, these schools will fail from their very success.

The student work in Peking is an element in the situation which demands a paragraph by itself. For while among the middle schools it resembles in general the work for students of other larger centers in the openness of students to the Christian approach and the sure sifting out after a short time of those who are vitally appealed to by the Christian message, the presence of the National University and other higher institutions makes the Peking situation unique. The latest figures available show seventy-five schools, both men's and women's, of middle and college grade, with 19,000 students and 1,750 Christians. The organization of "The Peking Christian Student Work Union," including practically all the Christian forces of the city, was perfected in 1920, and with a fairly adequate and very alert staff of secretaries has been making as earnest and intelligent an effort to solve their particular problem as can probably be found anywhere in North China. Yet despite the marked success of much which they have done in the way of Bible Classes and special campaigns, and such

promotion of service through night schools and student evangelistic bands as the meagre opportunities offered by the Churches afford, there seems little doubt that just at present the set of the life of the University is against Christianity.

This is largely on the intellectual side, and it matters little that much of the "new thought" was no longer "new" in the West a generation ago. The need here brings to a focus the need elsewhere for an adequate Christian literature for the modern Chinese mind. This must be a literature which makes its appeal not only to the educated gentry and officials of the country districts—which is a crying need in itself—but will meet on their own ground the eager, critical, questioning minds of those students who find themselves confronting a world of facts and ideas for the successful coping with which their nation's past furnishes no precedent, and whose intellectual advisers are for the most part not among those who have found that truth which makes men free. If such a literature can be created in time, its welcome is assured. The fact that the lectures of a recent visitor from abroad were printed in book form and sold by one publishing house to the number of 150,000 copies is symptomatic, as is the increasing circulation of such an excellent magazine as "The Life." But unless something or someone is successful in reaching the National University, and that soon, its influence for years to come may be anti-Christian. It is not without significance that of the 350 men who signed cards to study the Bible this last autumn at the conclusion of Dr. Eddy's campaign, only twelve were National University men.

Movements toward union between denominations and toward independence on the part of strong churches or the union of churches already independent, have not been touched upon, not because they are absent, but because as yet little has crystallized in the way of actual achievement. Nothing has been said about any revivals on the part of the older religions, as little can yet be discerned of anything comparable to the situation in other parts of China. So far as new or resuscitated sects have sprung up, they seem to be ephemeral and with a strange admixture of politics, chiefly reactionary.

This article may perhaps be permitted to close with a query. The evangel that is going to be most successful in

saving China is the full orb'd Gospel of Jesus Christ, with a special emphasis upon that particular phase which meets most opportunely the need of China at the moment of presentation. What is this special emphasis? If it is too social or too individualistic, it becomes in either case too selfish and atrophies. If it rings the changes too frequently upon either nationalism or internationalism it is doomed to the disappointment and rejection of false prophecy. If it dwells too exclusively upon the mystical, it is not understood by most of its hearers; if it overemphasizes the practical it is in danger of shallowness. How is the delicate balance to be found among these diverse elements? And there is one other query: most of the preaching on the part of Chinese to which the writer has listened—excellent preaching, much of it, with an undoubted appeal—has dwelt upon "Christianity" and what "Christianity" does and can do. The Person Who stands at the center of Christianity and has determined its every conquest has been less prominent in this preaching as Himself than as a part of His system. And other places have been more often mentioned than Calvary. Fundamentally is this due to a reverent reticence, to an inadequate theology, or to an instinctive feeling that some other emphasis more appropriately meets the first needs of their auditors? May it not be that the progress of evangelistic work in North China will depend upon the quality of answer given to these queries?

EARLE H. BALLOU.

IV. Fukien

The most conspicuous feature of Fukien as a field for evangelistic effort is the very wonderful opportunity it presents to every kind of evangelistic enterprise, and this can very likely be said of every Province in China. It does not matter whether the people are labourers in the fields or gentry in the cities, coolies by the roadside or tradesmen in their stores, one and all are ready to listen to the message, and to take and read pamphlets and tracts offered to them.

Very likely one of the contributing causes to the excellence of the opportunity is the very general political unrest. For many years now the Province generally has been out of sympathy with its Northern rulers, and bandits

have been raiding and ruining the country on all sides. The bandits began here as a distinctly political organization in opposition to the Northern régime, but the profession became attractive to many who had no particular political leanings, but who found it a more profitable business than their ordinary avocations. The Tuchun, Li Hou-chi, during his ten years' term of office has succeeded, it is true, in keeping Foochow and its immediate neighbourhood quiet, but has quite failed to suppress the bandits in the country parts. There is hardly a district of the Fukien Province outside of Foochow which has not suffered heavily through brigandage during the last five or six years.

The misery and uncertainty that this state of affairs has brought to the country, has driven many people to seek for comfort and help in the Churches. It is quite true that many of the people who have thus come within the Church's influence have proved unfaithful, and when better times have come, have left and have not returned, sometimes even turning against the Church, but many have remained and accepted the message and become true and worthy disciples of Christ. It is not only the poor and uneducated people whose hearts have been opened to the Gospel through the disturbances. Thinking men everywhere have been led to look around for some gleam of light in the darkness. They are seeking after truth, they are not unaffected by the messages of fellowship and brotherhood which have been so profoundly affecting the Western lands, especially since the war, and they are longing for a realization of some of these great ideals; there has therefore been an unprecedented readiness to listen and inquire into the Gospel message wherever it has been effectively delivered.

Among the hindrances to the work of evangelism must be mentioned the Anti-religion and Anti-Christian Societies. While these undoubtedly contain the seeds of real danger to the Church, yet, so far they have made but slight impression here, and it is greatly to be hoped that the existence of the Societies will so stimulate the Church to fresh effort, produce a fresh sense of mission and a keener vision of the Kingdom that they will eventually produce the weapons which will bring about their own defeat. Another real hindrance has been the enormous increase in gambling of all kinds. Poker and dominoes are now played

generally at almost all family and public celebrations and always for money, while the purchase of lottery tickets has become a craze with many. Men have been known to sell their wives and children to obtain money for the purchase of the lucky tickets, while many idol temples have recovered their waning influence by advertising their power of foretelling a lucky number.

But there must be other hindrances besides these. The Master said "The Harvest truly is plenteous, but the labourers are few," and yet compared with the time when those words were spoken, our numbers must be regarded as truly magnificent. Those early evangelists "turned the world upside down," and we seem scarcely able to produce an appreciable effect. I do not think our methods are wrong. I do not think our motives are wrong, but I feel ready to blush for shame at the divided state of our forces. The Church in its present confusion cannot hope to preach a Universal Christ to China, a divided Church can never deliver the message of God's love and power in its fullness, and nothing less will turn this country upside down.

Thank God there is ample evidence that men's hearts are turning to unity. As the Church has grown the divisions have become more marked, the over-lapping caused through expansion has led us to feel more acutely the unworthiness of our separations and the need for getting together. "That they may all be one . . . that the world may believe that Thou didst send me," such was the prayer of our Lord Himself, and who can tell what the history of evangelism would have been if those who call themselves His disciples had but remained "one in faith, in spirit, one in charity."

Fukien has given some evidence of its desire to unite for evangelism. It has the Evangelistic Committee of the Federation Council, which has carried through one large Preachers' Conference and is now planning for another. The same Committee has taken care of the arrangements for several evangelistic campaigns. Moreover, quite independently of this or any other Committee, the twenty-nine Church centres in Foochow City and suburbs joined together during last Summer for a campaign on the City, moving from centre to centre.

A very special opportunity has appeared among the fisher folk on the great inland sea known as the Samsa

inlet. Several whole villages of these simple and illiterate people have now joined the Church. They are full of zeal. Being boat people they have no homes on the land, but they have succeeded in securing sites for their churches, and at these villages the only houses are the House of God, the other residences are the fishing boats. So great is the change wrought by the Gospel in these people that the landmen, who until recently held them in deep contempt, are compelled to admit that they have become "like men." A plan is now evolving for coöperation between the Y.M.C.A. and the Churches in student work in Foochow City. Also the Student Volunteer Band is undertaking an evangelistic effort among ricksha coolies. The classes are so clearly marked in China that it seems necessary to organize a separate and distinct effort for carrying on evangelistic work in each class.

Rulers, local gentry, students, tradesmen, farmers, workmen, ricksha and chair coolies, boat-people, apprentice-boys, etc; each presents its own peculiar problems, and each has to be faced in its own special way and by its own specially qualified workers. Evangelism therefore should not be thought of as a non-specialized form of service, it is really a highly specialized work calling for the very highest gifts and training. The Church is only beginning to realize this. May God grant that the day may soon come when every section of the communities of China's cities and villages may have some person or group of persons who are specially planning to give to them the message of God's love.

BISHOP HINDS.

CHAPTER XVIII

UNITED CITY EVANGELISM

I. Peking

United Evangelism in Peking exists in a general spirit of coöperation despite or perhaps, due to the lack of any one body in this field charged with directive or advisory powers. The work of each local evangelistic center in the city is regarded as of prime importance, consequently owing primarily to the lack of staff to handle a city-wide program, the China for Christ Movement, though well received in Peking, was surprisingly short-lived. The persistence of denominational lines and of preconceived ideas regarding large plants and extensive programs together with the long distances involved and the lack of rapid transit facilities furthered hampered united effort.

There are, however, certain definite forms of united evangelism to be found in the Peking Christian Student Work Union and in the Peking Christian Federation. The former organization, now of four years successful operation, has united the various branches of student work undertaken by the Churches, Missions, and the City and Student Y. M. C. A. 's under one board of delegated control which has gone some distance towards solving the knotty problem of student initiative and ecclesiastical authority in the advancement of the common cause. The latter body—The Peking Christian Federation which has been in existence under various names and with greater or less activity ever since its initiation in 1910 has recently fallen heir to the ideals of the now defunct local China for Christ Movement. Its main duties are the arrangements for the Week of Prayer, the direction of evangelistic work in the prisons of the city, and the handling of the special city-wide evangelistic efforts (such as the recent Eddy-Jones meetings), or the giving of any assistance that may be desired in the promotion of large local gatherings. It was to be noticed in the recent Eddy meetings that the spirit of united effort added considerably to the success of the efforts which

brought out record audiences, and has resulted in the most persistent and difficult follow-up work yet attempted—that of a searching social application of the teachings and life of Christ.

United effort is also being promoted by the able statesmanship to be found in the councils of the Chinese Independent Churches of Mi Shih and Kang Wa Shih (both originally London Mission churches) which effort is giving occasion for thoughtful consideration of policy on the part of other Mission churches in the city. The former bodies in attaining an independent status, and in assuming at the same time a responsibility for the support of the Churches of their related Mission groups, are bringing into close relationship the Independent Church Movement and Mission effort, or fostering still further the spirit of self support and a sound and generous outlook toward Mission work in general. In a word, the existence in Peking on the one hand of a general unity of spirit and the presence of bodies that already perform functions of a city-wide evangelistic nature, and on the other the growth of independence and of the sense of wide responsibilities on the part of local churches will without doubt at no late date give evidence of a more compact organization for united evangelism.

JOHN D. HAYES.

II. Canton

For the past few years all city-wide evangelistic effort has been organized by the Federated Council of Churches. All pastors, preachers and office bearers in the city churches and all heads of Christian institutions are members of this Council. These elect a central executive committee which prepares and carries out the programme of the Council, reporting to it from time to time. Missions as such have no membership in the Council, the few missionaries in Council and executive owing their election to the Chinese Churches.

The Federated Council does not confine its activities to evangelistic work, but all general schemes—such as those for relief of famine, flood and typhoon sufferers, &c.—are planned by it.

The Council has no regular source of income, but depends on special collections from churches, missions, and

individuals as the need arises. The executive workers are lent to the Council by their several organizations during the progress of the campaigns.

A great evangelistic campaign was carried through towards the close of 1920. Very successful public health, anti-gambling and purity campaigns have been combined with evangelistic effort. The Council also organized Dr. Eddy's campaign for the winter of 1922. Special efforts along the following lines were carried on:—

- (1) Inspirational addresses for Christian workers.
- (2) Decision meetings for those already under Christian instruction or influence.
- (3) Evangelistic effort for selected leaders in the life of the city.

The Kwangtung Evangelistic Association—with a province-wide programme—has its executive office in the city, and works in closest coöperation with the Federated Council. It carries on regular evangelistic work on the streets, in the prisons, and for rickshaw coolies, also organizes the special meetings of the work of evangelism throughout the province. The salary of its secretary comes from the Milton Stewart Fund.

Local united evangelistic meetings are arranged in the different districts of the city by the churches in these sections. Such local efforts are carried out in conformity with the general plan of the Federated Council.

Apart from the Baptist Mission (Southern Convention) and a few of the churches connected with that body there is the warmest coöperation between the city churches in evangelistic work.

While the opposition engendered by the Anti-Christian Movement has temporarily lessened the numbers of those attending evangelistic services it has served to raise the standard of those who are seeking admission to the Church.

GEO. H. McNEUR.

III. Hangchow

This Committee consists of representatives of the five Missionary Societies at work in Hangchow, the native Churches in connection with these Societies, and the Young

Men's and Young Women's Christian Associations. The Committee meets but twice a year, receives reports of work done, approves of future plans and estimates and is the means of correlating the activities of the Christian forces in Hangchow in those matters which concern the interests of the entire Church and its relation to general problems within the city.

It has worked out a plan of occupation of the city and this plan is being steadily worked out. Under this central Committee is a smaller Executive Committee which meets much more frequently and has power to make decisions that are in harmony with the general policy as stated in the constitution of the Union Committee. In addition there are the following departments of inter-Church work, each department having its own committee to carry on its work and report to the Union Committee.

These departments are:

CITY EVANGELISM. The general plan in this department is to have a fall Conference of Church workers, to hold tent meetings, to plan for the Week of Evangelism and to hold special Evangelistic Campaigns.

WOMEN'S WORK. In connection with this department there is a Child Welfare Campaign held in coöperation with the Y. M. C. A. & Y. W. C. A., monthly meetings for women, sometimes special institutes and also special evangelistic work among women.

SUNDAY SCHOOLS. Institutes for Sunday School teachers have been held and also an annual Rally for all the Sunday School Children in the city.

CHRISTIAN LITERATURE. The Committee in charge of this work prepares its own tracts covering evangelism, education, personal and public health and social reform, but always with a religious message. During the past year over one hundred thousand sheets on over thirty subjects have been put into various homes.

CHURCH FESTIVALS. Special Church Festivals were planned for the National Day, New Year's Day and Easter, at the latter the special feature being a Song Festival.

MORAL WELFARE. This Committee has investigated the facts connected with the lotteries in Hangchow and is now securing the support of the principal commercial, educational and political bodies in the city to prepare a campaign against lotteries, the campaign ending in an appeal to the Civil Governor.

SOCIAL SERVICE. Under this department have been conducted the following activities,—Daily Vacation Bible Schools with 1266 children enrolled and 104 teachers engaged,—Health Work in Christian Schools under a professional nurse, clinics being held weekly in sixteen schools,—Health and Temperance work through the use of lantern slides,—and publicity work in the city papers.

HOME MISSIONS. This is not only a department of the Union Committee, but also connected with the central Home Missionary Society in Shanghai. It raises funds in all the Churches in behalf of the work in Yunnan.

THE "COMMUNITY NEWS." This is an English paper issued twice a month under the auspices of the Union Committee, and has been a strong factor in keeping the city workers interested in each other and able to coöperate in certain forms of inter-Church work. It is hoped to establish a Chinese paper in the near future as the English paper has proved to be such a success.

In addition to the above activities a reception was given to the Chekiang Provincial Assembly in connection with the anti-lottery campaign, also the fourth annual dinner to the editors of the city papers of Hangchow. A number of social gatherings have also been held with various representatives of the commercial, political and educational life of the city and Province.

THE HANGCHOW UNION EVANGELISTIC COMMITTEE has just prepared a new constitution whereby it will more than in the past represent all the various Church activities in the city. If there are any who would like to have a copy, they are invited to apply to the General Secretary of the Hangchow Union Evangelistic Committee.

ROBERT F. FITCH, Gen. Sec.

IV. Nanking

Curiously enough the name of the Nanking Church Council in Chinese, Hsieh Chin Hui, is the same name subsequently adopted by the National Christian Council, and the initials, N. C. C., are the same in both cases.

The Nanking Church Council was the outgrowth of coöperative work between the missionaries and the Pastors' Association. It has been in operation under a regular staff only since January, 1921. A headquarters building has been secured, where are offices, literature and book depository, assembly room, committee rooms, etc., and adjoining this a community center where are assembly rooms for large gatherings of Chinese or foreigners, the Chinese up stairs on the same floor with the offices of the Church Council, and the foreign rooms on the ground floor. The Church Council was originally organized as an expression of the unity of Christians in Nanking and the desire to unite together in the promotion of the Kingdom of God, the motto of the Council being, NANKING FOR CHRIST. More recently negotiations are taking place by which the Nanking Church Council and the Pastors' Association will be merged into one body with an enlarged membership. This will increase to no small extent the interest of the representatives of the Chinese churches in the work of the Council.

A literature department distributes books and tracts through the mails throughout the city. A monthly paper in Chinese is issued to all Christian workers and there are other publications.

There is in the Council rooms an exhibit of the Christian activities of the city in pictorial and illustrative form and this is being added to constantly. Two centers of evangelism have been established by the Council, one in the South City where a plot of land has been bought on ground formerly covered by the old examination stalls and near the entrance to the present examination hall. Here a mat-shed tabernacle was erected and preaching carried on almost daily for five or six months until the shed was demolished by a recent typhoon. Since that time preaching is still carried on in an adjoining chapel. And it is hoped in due course of time to erect a solid building as a

center for evangelism on this plot of land that is so well located for catching the people of Nanking, being as it is in the newly developed part of the South City. Another center of evangelism, especially for the poor, has been opened outside of the West Gate.

A People's Park has been developed on the West Gate Main Street. The park contains a play ground for children, a rest house for riksha men and public well and jinriksha man's model house. The man who lives in the house gets free rent for keeping the grounds.

The Council has undertaken other activities such as Daily Vacation Bible Schools, preaching in the prison, and other work that it is not necessary to enumerate at this time.

The aim, in a word, is to bring together all the Christian forces of the city in united effort toward the making Jesus Christ Lord of this community. There is one Executive Secretary, a foreigner, an office secretary, a foreign lady, a Chinese secretary of evangelism and Chinese secretary of literature, and it is proposed to elect another executive secretary, a Chinese. The desire is, of course, that the Chinese influence shall more and more predominate in the Council work.

CHAPTER XIX

EVANGELISTIC WORK AMONG WOMEN

M. C. White

We have decided to approach this theme by way of the National Christian Conference. That gathering represented the whole of China and the Chinese delegates were an index to the churches which they represented. One outstanding good accomplished by the Conference was that it awakened many missionaries to a knowledge of the splendid leadership that already exists in the Chinese Church. It was a special surprise to many to see the favorable showing of Chinese women delegates, coming from every section. They represented all the leading denominations and almost every type of work. Among them were principals of schools, teachers, doctors, nurses, evangelists, home missionaries, deaconesses, Y.W.C.A. secretaries, church secretaries, editors, members of missionary boards, and women of wealth who are giving their leisure to some form of Christian work. The fact that the first National Christian Conference of the Chinese Church could call together such a band of women is a great testimony to the mission work of the past, whether that work be called evangelistic, educational or medical; at the same time, it is a sure ground of hope for the future.

In order to study this subject we shall try to answer three questions: (1) By whom is the work being done? (2) Under what supervision? (3) For what classes?

In answering the first question "By whom is the work being done?" we turn again to the records of the National Christian Conference. From these we find that of the seventy-four women delegates, nine were Y.W.C.A. secretaries and fifteen others came under the general grouping of evangelistic workers, being variously listed as church secretaries, deaconesses, home missionaries and evangelists. Their presence at the Conference is a sign that the new type woman evangelistic worker, for whom many have been longing, has already arrived.

We have to acknowledge that women workers are all too few at present, but we have reason to hope for an increase. There are already two or three women's Bible Training Schools for High School graduates, and recently several of the leading theological seminaries have opened their doors to women.

But if we are to answer fully the question "By whom is the work being done?" we must leave these special workers and turn to the less highly trained Bible Women who still make up the large majority of women evangelistic workers. Here, too, we find ground for encouragement, for the average Bible Woman to-day is far ahead of what she was a few years ago. Then it was all too common to find a Bible Woman only a few degrees above the mental zero of illiteracy. But now China has fifty-two Bible Schools for women and by means of these, the standards of education, training and spirituality for women workers are constantly being raised. Most of these institutions are denominational whose main purpose is the training of Bible Women. Among these schools we find a number that require graduation from a lower primary school as an entrance requirement. As a rule it is only young women who are bright enough to take the courses offered; so we find that the average age of the Bible Women of to-day is much lower than it was a few years ago. Some who are interested in the special workers spoken of above feel that the Bible Woman's day of usefulness has passed; but a clearer study of conditions will reveal the fact that there is still a great work for women of this type to do as the masses of Chinese women are still illiterate and, with them, love and kindness go farther than logic.

The third answer to this first question is that evangelistic work among women is being carried on voluntarily by many women church members. No statistics are available on this subject, but it is safe to say that the number thus giving a portion of their time in unsalaried service is constantly increasing. We are thinking of a prosperous and portly lady in Shanghai who goes out on foot on certain afternoons of every week and holds open air, or cottage meetings in the various alleys near her home. Being of imposing presence and dressed in silk and satin, and being able, moreover, to say that she receives no remuneration for her services, she gets a hearing which no salaried

worker could secure. And we believe there are many like her scattered over China. But while we rejoice over every such volunteer we must face the fact that the *proportion* thus contributing *time* to Christian work is very small. There is still a rather general feeling that all the work should be done by those who are paid to do it. We, as missionaries, should not rest until this idea is exploded and every dead church member converted and turned into a real witness,—one who, in the midst of strenuous work or grinding toil, finds a bit of time to witness for the Master. Then and only then will there be enough workers to bring China to Christ.

To sum up the answers to the first question we have the three classes—Special Workers, Bible Women, Voluntary Workers. But when all these are combined the number at work at present is still inadequate. The Survey shows that the total employed workers who constitute the evangelistic force in China number 11,187, and that only twenty per cent of these, or 2,237, are women. This number seems tragically small at best, but we are further told that only one half of these employed women workers give full time! This means that for all China there is an average of only fourteen employed women workers per million inhabitants, and to make matters worse for the interior, we find that sixty per cent of all the women workers are concentrated in the seven coast provinces. Hence in Kweichow there is an average of less than one woman worker per million inhabitants, and even in progressive Szechuan the average is less than five. In the face of these rather discouraging statistics it is interesting to note that, of the three provinces showing the smallest per cent of women workers,—namely, Kweichow, Yunnan and Shensi—two have already been selected by the Chinese church as fields for home missionary activity.

Our second question “Under What Supervision?” brings us to the subject of the supervision of the work. Formerly this was all in the hands of the missionaries. A missionary in one place engaged a Chinese woman of her acquaintance to work with her as a Bible Woman. She was called “a helper.” Another missionary in another place did the same thing and thus the number grew; but these women, even when employed by the same mission, were still a group of unrelated units. In most of the larger missions this stage

of development has passed, and the work as a whole has come under the supervision of a mission committee on Bible Women's work. At first this committee was made up entirely of missionaries, but gradually, in some of the larger missions, Chinese members have been added. This committee makes the regulations and fixes the standards for all the Bible Women of the mission. In order to illustrate the workings of such a Committee we venture to quote at some length from the minutes of the East Asia Central Conference of 1920. The action in regard to Bible Women was as follows:

"We recommend that in each conference there shall be a Bible Women's Committee whose duty it shall be to license and appoint Bible Women; that the members of this committee be decided by each conference.

We recommend that Bible Women meet the following requirements before being licensed by this committee:

1. Be recommended by the quarterly conference of the church of which she is a member.
2. Present a satisfactory health certificate.
3. Be a graduate of a grade "B" Bible Training School or its equivalent.
4. Give at least two years of service that is acceptable before receiving her license as a Bible Woman, during which time she shall complete a course of study prescribed by the Conference Committee.
5. Be approved by the Woman's Conference, her license to be renewed annually by the committee.

A Bible Woman who has resigned or been discontinued shall return her license to the Bible Woman's Committee."

We note that when the above was adopted by the Kiangsi annual Conference, four Chinese pastors were appointed with the missionary ladies as full members of the Conference Committee on Bible Women.

Still another phase of development is represented in the action of the Southern Methodist Mission last November, which reads as follows:—

"1. A new committee shall be formed which shall be a standing committee of the Woman's Department of the China Mission.

2. The name of the committee shall be the Committee on Deaconesses' and Bible Women's Work.

3. The Committee shall be composed of nine members, four of whom shall be missionaries and five Chinese: Of the latter, three shall be women and two, men. The four missionary and three Chinese women members shall be elected by the Woman's Department of the China Mission. The two Chinese men shall be elected by the annual conference. The rights of all members shall be equal.

4. The powers and duties of the committee shall be:—

To pass on applications of candidates; to make all needful regulations for the guidance of the Deaconesses and Bible Women in their work; to investigate charges and act on resignations; to arrange a constitution adapting the Deaconess movement to the work in China; to arrange for an annual consecration service; to outline a simple constitution under which city and district committees on Deaconesses' and Bible Women's work may operate; to annually recommend appointments which shall be made by the Bishop."

It will be seen that the above plan provides not only for general supervision by a central committee, but also for local supervision by committees which are related to the central committee. For instance, when the central committee appoints a Bible Woman or Deaconess to a city church, her work is to be supervised by a committee elected by the local church—this committee to be composed of at least three women church members, the Chinese pastor and the lady missionary appointed to the church. Likewise when a worker is appointed to country work in a given district, her work is to be supervised by a district committee made up of at least three women church members, the District Superintendent (a pastor), and the lady missionary appointed to district work. The object of these local committees is to get better supervision and at the same time to develop the latent leadership in the women of the church. The money for the salaries of workers is still to be furnished by the mission, but it is to be paid through the treasurer of the local committee. Because of a strenuous campaign for the support of the Chinese ministry by the

Chinese Church, it was not thought wise to push the matter of the local support of Bible Women's work at present.

In many other denominations and especially in the independent churches, there are many congregations that furnish the salaries of their own Bible Women, church secretaries, etc., and of course, in these cases, the supervision is also in the hands of the local church.

We cannot leave this section on supervision without saying a word about the important place that women are filling as members of the various boards of home missions that are springing up in China. In Shanghai the widow of the late manager of the Wing On Department Store and the widow of the late manager of Sincere's sat side by side on the Board and Executive Committee of the Chinese Home Missionary Society, making a splendid contribution to the work of the society. Many other prominent women are doing the same thing, among them Mrs. S. H. Tsao who, just prior to the National Christian Conference, acted as one of the secretaries of the society, giving several months of regular service wholly without remuneration. These home mission societies represent evangelism of the larger type and we are glad that thus early in their history they have admitted women to full membership on their boards and committees.

The third question is, "For what classes?" to this there are four answers.

1. For women in the homes. This method is as old as mission work in China, and will never be out of date until the last family has been won to Christ. This is usually thought of as Bible Woman's Work and we are inclined to feel satisfied because some women are being won to Christ by Bible Women. But when we think of our objective as being the winning of the family *as a whole* we have to admit that we are not succeeding. There are six men church members to every four women. Furthermore, the total number of homes represented is anywhere from 200,000 to 300,000, so that there is an average of but *one* woman church member to every two homes represented. Hence the church is made up largely of disorganized units. Many a man whose name is on the church roll lives his own life, preserves a more or less feeble and individualistic type of faith, dies without having won any of his family to Christ, and is buried with full heathen rites, and the rest

of the family live as pagans ever afterwards! The time to win the family is when the man is alive and the person to win them is the man himself. In looking at the matter from the woman's point of view, we cannot refrain from saying that this is a place where the preachers could help. Let them preach often on the subject, "Husbands, love your wives," and let them make the man's duty of winning his family so plain that the men of their congregations will lay aside all male superiority, and in humility and patience undertake the task of winning their wives for Jesus Christ. When this is done the Bible Woman's visits to the homes in question will have a new effectiveness and the goal of winning the family as a whole may be reached.

2. For students,—particularly for students in non-Christian schools. However slow we are to acknowledge it, there is an opening for this kind of work now, and in certain fortunate places it is being carried on by missionaries or by Chinese workers of the "special" type. We know a missionary in the Chekiang province who is particularly successful in this kind of work. She gets access to the government schools and various private schools and establishes Bible Classes. She makes herself absolutely one with the students, getting into their lives and living in their homes for days at a time. She literally lays hold on them for Jesus Christ and she never lets up until they have acknowledged His Lordship and entered His service. Here and there as we go about in our own work, we find in most unexpected places educated young women who have been won to Christ by this missionary.

3. For women in industry. This is a new field and one that is approached by means of social service. Quite a few leaders of industry in the various cities of China are showing themselves favorable to Christianity and making an opportunity for their employees to attend noon or evening classes. Several mill owners are even supplying the money and equipment for such work. Mr. C. C. Nieh, himself a loyal Christian, is constantly planning for the spiritual and mental development of his employees. A few years ago the Nieh family arranged for Sunday afternoon evangelistic meetings for the women operatives in their large cotton mills, and the members of the family, including the mother, Madam Nieh, attended the meetings.

The Christian students of the Y. W. C. A. school in Shanghai conduct classes among the women and girls who are egg packers for Ames Bird and Co., and a member of the firm has a Bible Class with the foremen.

The largest filature in Central China is the Tsun Nee Silk Filature of Wusih which employs over two thousand women and girls and more than a thousand men. Mr. Hsu, the owner, makes an annual grant and furnishes a double row of houses to a mission that is conducting a Christian settlement at his factory. Mr. Hsu is not a Christian and the opportunity to establish the settlement came from a chance (?) word of his spoken while a missionary was visiting his factory. Now he is very much interested in the plant which comprises a day school, night school, kindergarten, play ground and day nursery, and is constantly adding to the equipment.

Passing over the work being done among women of the highest class—the wives of officials—and the lowest class—women in prisons—we come to our last topic which is all comprising.

4. For the masses. There was a time when Chinese women would not come out to attend evangelistic meetings, but in most places that time is now past. They will come if we offer them something worth coming to. By way of illustration, we will give an account of an evangelistic campaign for women recently held in a city of 50,000 inhabitants in the province of Kiangsu. There were no resident missionaries but there was an organized church with a Chinese pastor, two Bible Women, and two day school teachers. The plans for the campaign were begun in a conference held by the itinerant missionary with these Chinese workers. The next step was an offering taken in the women's missionary society of the local church. Enough money was secured to pay for the lighting of the church during the campaign and for the necessary tea; and pledges were also made of work to be done during the campaign, such as inviting people to the meetings, ushering, singing in the choir, etc. Then followed in turns a campaign of publicity, a most gorgeous decorating of the church, and a series of meetings to bring home to the church members the duty of winning others to Christ. As the time approached for the big campaign there was a gathering together of as many workers as the missionary could secure,—Bible Women borrowed from the

surrounding stations, voluntary workers from the nearby towns, and two young women evangelists from the field at large. The last named came to do the speaking. The opening day came and one hundred women were in attendance. That night another large audience composed of women and children only came out, bringing with them little paper lanterns to light their way. Day after day and night after night they came, for if there was any falling off in attendance the workers redoubled their efforts. Indeed, after the meeting got into swing there was no further cause for anxiety about the attendance. There was an altar service nearly every night and at the end of ten days seven people had applied for church membership, two of whom, having been under instruction for some time, were baptized at once; more than a score of people had become enquirers; secret Christians had come out of their hiding places; the church members had learned the joy of service and the workers had all had their faith marvelously strengthened.

PART VI

CHAPTER XX

THE EDUCATIONAL COMMISSION—AND AFTER

Edward Wilson Wallace

Is there a future in China for Christian education? Startling as this question may be to some, it is one that is being asked, and not alone by those who oppose Christian education.

There is no denial of the notable part played in the past in the educational wakening of this country by Christian schools and teachers. But modern public education is now thoroughly established. Numerically it is twenty times as strong as Christian education, and the proportion is rapidly growing greater. There are schools and colleges under government or private control that outrank similar institutions under Christian auspices. Educational leadership is overwhelmingly with Chinese educators. These institutions and leaders are knit together in a system such as the Christian forces have never attempted to organize. Not only are the name and the direction of Chinese education entirely Chinese, but its form and spirit are becoming more and more national; and the time may not be far distant when it will be no longer an imitation of American or European systems, or a composite of foreign theory and practice, but a truly indigenous organism. In such a development what place will there be for schools under Christian auspices?

Again, the Christian church in China has recently awakened to self-consciousness. This is witnessed by the founding of independent churches, the rapid assumption of responsibility by the Chinese ministry and laity in the older church bodies, and by the launching of movements such as the Home Missionary Society and the China for Christ Movement. The National Christian Conference was but the outward and visible sign of an already existing

inward and spiritual fact. The Church in China is henceforth to be a Chinese Church. Will this Chinese Church have interest in the existing educational activities of the missionary bodies, and strength to carry them on? Does it believe in a system of Christian education parallel to the public system? Is the continuance of any but a few outstanding institutions of such vital and permanent value to the young church that it will support them wholeheartedly?

At a time when an answer to questions such as these is urgent, the coming to China in the autumn of 1921 of the China Educational Commission was most opportune. For its prime task was not to evaluate past achievements, or even to suggest educational procedure for the future. Its great contribution to education and to Christianity in China was to ask these fundamental questions and to give to them a reasoned answer.

The composition of the Commission and its method of enquiry, if a China member may say so without suspicion of lack of modesty, was admirably suited to accomplish this task. The members from abroad were men and women of great and varied experience, of deep sympathy with the purpose of Christian education, and of fine judgment. Familiar with the educational problems of the west they brought singularly unprejudiced minds to study the problems of education in the east. The China members were at times humbled and almost embarrassed by the attention paid to their opinions; but it was evident that this was simply an evidence of respect for facts and experience, however limited. This scientific spirit was shown still more in the tireless persistence with which pertinent data were sought in conferences, visits, conversations, investigations and reports.

The vast amount of material so collected might have been treated statistically, and a report have been prepared that embodied the "median" opinion of the members of the Commission and those who assisted them. Such procedure, in a situation so varied and so changing, would have been of doubtful worth. As it was the data gathered passed through the mind of each member of the Commission, and ultimately through the common mind that was developed by the months of investigation and conference together. In spite of many evidences of composite author-

ship in the finished report, it is animated by one spirit; it has a personality that represents the community of conviction of the Commission as a whole.

All this has direct bearing on the validity of the findings of the report. Great as were the individual contributions of Dr. E. D. Burton and his colleagues, their outstanding achievement was the creation of this common mind and judgment on a situation of unusual difficulty and complexity.

The report of the Commission ("Christian Education in China") has been available in China for some months. This paper need merely summarize its answer to our previous questions, indicate some of its definite suggestions for the future, and suggest possible lines of application to individual situations.

1. That Christian education is vital to the success of the Christian movement in China is stated unequivocally in words that must be familiar to most missionaries. "The study which the Commission has made . . . has brought them to the conviction that Christian principles may yet become the controlling force in China's life. But whether this will be the case or not will depend in no small measure upon the wisdom and intelligence with which Christian education is carried on in the next few years. If Christian education fails, the growing stream of non-Christian education and of anti-Christian influence will submerge the Christian movement, or reduce it to a place of minor importance . . . If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education, sound, vigorous, progressive, and fundamentally Christian, which shall in turn create a strong Christian community expressing in its life the spirit and principles of Christianity, we may look with hope to the time when the religion of Jesus will be the religion of China." (117)*

Christian education, then, is essential to the future progress of the church; the church cannot afford to neglect

* References are to sections of the Report of the China Educational Commission, "Christian Education in China," published in China by the Commercial Press.

it. But this is true only so long as the building up of the Christian community is the first aim of Christian education; when it turns aside from that it largely loses its *raison d'être*.

The up-building of the Christian community includes the education of its children, the training of its leaders, and the addition to its numbers by the winning of students to its faith. The purpose becomes intensive rather than extensive, the preparation of a Christian group as the great agency under God for the establishment in China of His Kingdom. So defined, education and evangelism are not only not antagonistic but actually aspects of the same process.

Can Christian education perform this great function? The Commission believes that it can, and that it must.

2. In answer to the second fundamental question, "Is there a place in Chinese education for Christian schools and colleges," the Commission is able also to say, "Yes." It is pointed out that during the nineteenth century and the opening years of the twentieth remarkable progress was made in the development of national systems of public education. This was all to the good, in so far as it replaced inefficient localism with efficient organization. But it has been found that a high degree of centralization tends to formality and uniformity; that in education as in all life the spirit is more precious than the form; and that the spirit is often straight-jacketed in a uniform system. Many educators recognize the value of a national system of education or variations from it, provided that such private schools are in sympathy with the ideals of the nation, and conform to certain requirements as to the standards of the teaching staff, curricula, language of instruction, and so forth. The objection to the parochial schools is not that they are private schools, or even that they teach religion, but that they are often inefficient educationally, and not always productive of true citizenship. Christian schools in China are likely to be welcomed, if they are thoroughly Chinese in spirit and direction, and abreast of the common schools in all matters of teaching method and of discipline. "Nor is it likely that the people of China will wish or consent to dispense with Christian schools so long as they are thoroughly good schools, patriotic and national in atmosphere and influence, promptly and fully meeting all

government requirements, avoiding all exotic and foreign characteristics, coöperating with government education in all practicable ways, yet furnishing a healthy variant from the uniform standard, and producing for the changing life of China a Christian group, forward-looking and thoughtful, and at the same time disciplined and self-controlled. In establishing Christian education of this type in China we may be assured that we are building for a long future." (589)

The great contribution of Christian education to China is its recognition of the place of religion as an educative force,—the supreme creative force in the realm of character. It is here that emphasis must be laid in the future, if our education is to be of lasting value to China or to the Christian community.

Summing up the situation as it meets us to-day, the report says: "It is our sober judgment that there has developed in these last few years and is still in process of development a new opportunity for the Christian schools of China, an opportunity by being more efficient, more Christian, more Chinese, to render to China and to Christianity a service which no other institutions can render." (24)

3. The Commission might have done no more than answer these two pressing questions, and its report would have been of great value. But it went very much further. On the basis just indicated it proceeded to propose, in large outline, a programme for Christian education in China that would meet the test of being efficient, Christian and Chinese. Such a programme is a new thing in mission policy. Heretofore educational problems have been attacked piecemeal as they arose. In Mr. Oldham's vigorous metaphor, we have used plenty of tactics, but no strategy. The report of the Educational Commission is an attempt at Christian educational strategy. It rests with the Mission Boards, the Missions and the Church Bodies in China to decide whether they believe in the strategic approach to the problem of making education an effective Christian influence; and if so, whether or not they approve of this particular plan of strategy. It will undoubtedly be found, after further study, that many details of this programme must be modified. This will not disprove the value of the united study and handling of Christian education. Rather is it likely to

show that Christian education will continue to be possible only under the conditions of such a common approach.

For the sake of readers who may not have had the opportunity of studying the report of the Commission a brief summary of some its main conclusions is given herewith; but only the reading of the full report will enable one to judge the validity of these proposals.

(1) In the future, quality not quantity must be a determining factor. Too often the Christian effectiveness of schools has been sacrificed to a demand for large numbers. Only schools with both a strong Christian influence and a thoroughly effective education can be of real value to the Christian church. This will demand the closing of such schools as cannot in a reasonable time be brought to proper standards. Existing resources should be studied; the relative importance of each grade of institution (elementary, middle and collegiate) determined; and the necessary readjustments be made. The introduction of the proposed new system of organization ("6—6—4") affords an opportunity for such study and re-grouping. The Commission emphatically declares that the middle school is the centre of our system, that it is its most important and neglected link, and that relatively much greater emphasis must be put on it in the future. Elementary schools should be grouped about junior middle schools, of which the number should be as large as resources permit. These in turn should be related to senior middle schools, which should be few in number, strongly staffed, and affording a variety of elective courses leading to definite occupations. The existing sixteen Christian colleges should be federated into not more than six regional universities.

(2) The Christian community should become as rapidly as possible the senior partner in the provision of Christian education. Missions and individual missionaries should commence at once, if they have not already done so, to devolve upon that community an ever increasing share in the conduct, direction and support of the schools, which exist for the sake of the Christian community.

(3) Especially in regard to the subject and methods of instruction should the aim of serving the Christian community be the guide. The use to which education is to be put should determine in large measure what goes into instruction. In the elementary school the aim should be

the giving of such a grounding in the Chinese language that all students will become permanently literate. In the middle school occupational courses should be given to all students (such as normal, commercial, industrial, etc.) in addition to the necessary cultural subjects; and college entrance requirements should be so modified as to permit of the entrance into college of students who have taken recognized occupational courses. In college, at least after the first two years, professional courses should be given to all but a comparatively few students. Religious education and training for Christian citizenship, should be made the strongest aspects of the curriculum and of the school life in every grade.

(4) Since the Christian church must have trained and experienced leaders, the training of these leaders is put in the fore-front of the demands made upon its educational institutions. Attention was called to the lack of students in training for Christian professions. In all China there are only 391 theological students of more than middle school grade. That is, while the standard of education in general is rapidly rising and college graduates are found in every part of the country, the church is not preparing men to whom its educated laity will listen. In the training of teachers the situation is as serious. The Christian schools employ eleven thousand teachers; of these only a small percentage have had training for their profession, and only six hundred are now in training. Either the schools are being staffed with teachers who are not fitted for their task, or they are depending upon trained teachers from non-Christian institutions, which may imperil the Christian influence of the schools. Concentration of funds on thoroughly good training institutions for the ministry and for teaching are imperative necessities. For the training of Christian doctors it is recommended that in view of the great expense involved this training be concentrated in four or five institutions.

(5) The education of its girls and women is as essential to the Christian community as that of its boys and men, and equal facilities should be provided. Co-education is advisable in the elementary school, and in the higher years of the college, but not in the middle school.

(6) There is much loss of efficiency owing to the lack of proper organization of Christian education. Elementary

schools should be grouped into districts, with a trained supervisor for each district. All the work of a province or group of provinces should be organized under a Board of Christian Education, which should have at least one Chinese and one foreign secretary. For the general relating of all types of education and of all schools there should be a National Board of Christian Education.

(7) Attention is called to the great need in China at present for the extension of the facilities of education to adults. Especially is there a field for the presentation of the social application of Christianity to the increasingly complex problems of China's life. Here, as in many other phases of the problem, the immediate need is for careful study before definite plans are formulated.

4. The Commission has come and gone. Its report has been published, and, it is hoped, has been read. Is it now to be put away on our book-shelves as an interesting bit of missionary history, or is it to become active in leading us to re-thinking and re-planning? What comes next, canonization, or critical study? Let us hope the latter, if it leads to action.

The complaint has been made that the program of the Commission requires huge sums of money for its realization. That is true, and not true. If the complete program is ever carried out, millions of dollars will be needed; for that, help from abroad must be secured. But the fundamental things in the report do not involve fresh resources from abroad; what is needed is a deep conviction among Chinese and missionary leaders that certain things must be done, and a readjustment of existing and presumably continuing resources, in order that these things may be accomplished. A brief consideration of these necessary and possible "next steps" will bring this paper to a close.

The Commission has studied the educational problem of the church as a whole; it remains to continue that study in its applications to local and sectional conditions. Each church and mission body has a part to play in the total task of the Christian movement, each school and college its own individual contribution to make. What is needed is not uniformity, which could be secured at the impossible cost of destroying much of the life of our education, but coöperation. "The governing principle of this system must be voluntary coöperation. There is no

overhead power which can legislate for all, or compel obedience. Each mission, church and institution should coöperate fully according to its special part in the whole plan, but should retain freedom of initiative and action within the bounds of loyalty to a common cause." (618)

In order to determine what can be the contribution of each to the common task, stock must be taken of present resources, of future needs, and of the readjustments that can be made whereby these resources may be applied to the most necessary parts of the task. What does the Christian community need most,—a greater number of highly-trained leaders, more emphasis on "rank and file leaders" trained in middle schools for specific tasks, or the general education in Christian surroundings of the mass of the Christian community? What should be the proportionate emphasis on each of these objectives? On what principle should available resources be apportioned among different grades of education? Will the same principle apply in all parts of the country and in all stages of development of the Christian community?

For example. The introduction of the six year elementary and of the six year middle schools will demand, first, a re-division of the course of study, and second, the growth of higher primary into junior middle schools, and the strengthening of a few schools to cover the new senior middle school requirements. But local support should soon maintain the elementary schools in large part, releasing mission funds for the assistance of junior middle schools; and the restriction of senior middle school work in any province to a few large, well-staffed institutions, offering a variety of occupational courses, and conducted in many cases as union schools, will render unnecessary immediate increase in expenditure.

Again, the report urges the great advantages of adequate supervision of education. Inspectors and supervisors are needed to oversee elementary schools, and secretaries to coördinate provincial education. If they are vital to the success of our schools, funds can be released from existing schools for their support. It is a question of relative values: the Commission again and again insists that fewer schools organized into a system and properly supervised will bring much greater results to the cause of Christ in China. Already some Christian bodies are

studying these questions and are planning just such readjustments of their budgets.

In all such study the possibilities of economy and of securing greater results through coöperation and union need to be kept in mind. After all there is no distinctive Presbyterian or Baptist or Methodist education; even differences in practice between American and British teachers are educationally permissible only where they add to the strength of a Chinese Christian system. Denominational or foreign prejudices, vested interests, and fear of loss of face cannot longer be permitted to stand in the way of the best interests of the Chinese Christian community.

For this reason, study of the program should be made not only by individual church and mission bodies, but by provinces or "regional areas" as well. The best distribution of educational forces throughout the whole area should be determined. Each Christian body and institution should be satisfied to do only what is seen to be best for the whole, knowing that it will gain in efficiency as it coöperates with others. Not only so, but the nationwide study of the problem should be continued through the agency of the China Christian Educational Association, working in closest relation with the National Christian Council; not as a super-board imposing its decisions on any one, but in the spirit of a servant to the provincial boards of Christian education, the church and mission bodies, each college and school, every teacher and student.

Lastly, it must ever be remembered, and put first, not last, that all that is being done is for the sake of the Chinese church; it is essential that Chinese Christian leaders take a foremost part in all deliberations and decisions. It was a wise act of the Fukien Christian Educational Association to refuse to vote upon the proposed constitution of the China Christian Educational Association until a Fukien Board of Christian Education could be organized, adequately representative of the Chinese church. It is well to move slowly, if that be necessary, in order that the decisions made may be Chinese decisions. We who are foreigners must learn to listen quietly to the opinions of others; our Chinese colleagues must be given liberty to work out their ideals in their own way; both must cultivate patience and mutual sympathy, that we may together work out still greater things for Christ and for China.

In all this the spirit of faith is necessary. We are called to a great adventure, as Mr. Oldham told the National Christian Conference. It is a new thing in education, as in religion. It demands the open mind, the unfailing sympathy, the spirit of search for truth, the belief in spiritual forces, and the faith in the ultimate triumph of truth and of right that are the characteristics of the true educator as of the true Christian. It opens up new possibilities of individual growth in common service, and of richer contributions of knowledge and of life to the students in Christian institutions, and to the whole body of Christ in China.

CHAPTER XXI

CHINA'S REORGANIZATION IN EDUCATION

Tseu Yih Zan

PART I

THE NEW SYSTEM

In spite of political disturbance and financial stringency, Chinese educators still have great hope in education and in an improved system of education. Frequent changes of the Cabinet, local fighting, salaries in arrears, and occasional strikes of students do not mean complete failure of Chinese education. Schools, both private and public, are going on almost as usual. "Give us a better system, and good results will finally come out of education." This seems to be the common opinion or belief of our educators to-day.

Our educators demand a better system. They have talked and written about such a system for several years. Indeed, not long after the adoption of the existing system (the old system) in the First year of the Republic, educators of many provinces began to criticize it, some mildly and some quite severely. They said that it is something adopted too much in a hurry from the Japanese. It does not suit Chinese conditions. It has now been in practice for over ten years, and all its inconveniences and impracticablenesses have been found out.

In fact, there is nothing more foolish or wasteful than the blind adoption of the educational system of a foreign country that allows no flexibility, and is backed up by official requirement that all schools in the country carry it out to the letter. An educational system must not be a mold into which boys and girls are cast to emerge as required classes of people. Any up-to-date system suits men. Any practical system conforms to the principles of child psychology.

On account of the defects of the system adopted from the Japanese, the National Educational Association, a union

of all provincial educational associations, during its seventh annual meeting held in Canton in the winter of 1921, drafted a new system. Immediately after, a number of the most enterprising schools put it into practice or experimentally. They have found it to be much more convenient, suitable, and workable than the 1912 system. The Ministry of Education, therefore, called a meeting of educators and educational experts in the month of September, 1922, and, after a ten days' discussion, the New System was adopted and published in the beginning of October, with a presidential mandate, as follows,—

1. The number of years for instruction in the Primary School shall be six. But it may be seven if required by local conditions. (Graduates who have studied seven years in the Primary School are qualified to enter the second year of the Junior Middle School.)

2. The Primary School shall consist of a lower and a higher grade. The lower grade is for the first four years, and may be independently started without the higher grade if local conditions so require.

3. The period of obligatory education shall be the first four years of the Primary School, until time calls for a longer one.

4. The Primary School may make vocational provisions for the graduates of the lower grade.

5. The Primary School of the higher grade and other higher schools may offer preparatory courses for an appropriate period of time.

6. All localities should devise means to establish Kindergartens for the instruction of children below six years of age.

7. The subjects for instruction and the number of years in the Vocational School shall be determined by the practical needs of the locality.

Industrial schools of the B class under the old system shall be changed into vocational schools.

8. The number of years for instruction in the Middle School shall be six—the first four for the Junior Middle School and the last two for the Senior Middle School. But it may be three for the Junior Middle School and three for the Senior Middle School, if so required by local conditions.

9. The Junior Middle School may be independently started if so required by local conditions.

10. The Senior Middle School should be started together with the Junior Middle School. But it may be an independent institution, if necessary.

11. The purpose of the Junior Middle School shall be to impart general education. The Senior Middle School, in addition to general subjects, may offer courses in agriculture, technical arts, commerce, pedagogics, and home economics.

The Junior Middle School may offer vocational courses, when called for by the needs of the locality.

12. The Senior Middle School may offer one or more special courses.

Industrial schools of the A class under the old system shall be changed into vocational schools, or into senior middle schools that offer courses in agriculture, technical arts, and commerce.

13. The number of years for instruction in the Normal School shall be six. The Normal School may also offer two or three-year courses for graduates of the Junior Middle School. (Graduates who have studied three years in the Junior Middle School may enter the third year of the Normal School.)

14. In order to promote compulsory education, institutes for teacher-training, when called for by the needs of the locality, may be established. The number of years for instruction shall not be less than two.

15. For the purpose of promoting vocational education, teacher-training courses may be offered by appropriate schools.

16. The number of years for instruction in the Professional School shall be four or five; this, four-year graduates of the Junior Middle School, are qualified to enter. (Three-year graduates of the Junior Middle School should study one year more in the preparatory department.)

17. The number of years for instruction in the Higher Normal School shall be four; this, four-year graduates of the Junior Middle School, are qualified to enter. (Three-year graduates of the Junior Middle School should study one year more in the preparatory department.)

18. The number of years for instruction in the University shall be four to six, in the Normal College four.

19. The University may consist of one or more departments. The College that offers a single course shall be named according to that course.

Professional schools with raised standard, enrolling graduates of the Senior Middle School, may be changed into single-course colleges.

Higher normal schools with raised standard, enrolling graduates of the Senior Middle School, may be changed into normal colleges.

20. Professional schools and other higher schools may offer special courses of study for graduates of the Senior Middle School, the number of years for instruction not being fixed.

21. The Professional School, the College that offers a single course, the Higher Normal School, and the Normal College may be under the same administration.

22. The Graduate School is an institution of research for graduates of the University and others of equal standing, no number of years for instruction being fixed.

The chart on the following page will perhaps make the preceding system clearer.

The preceding system claims these advantages,—

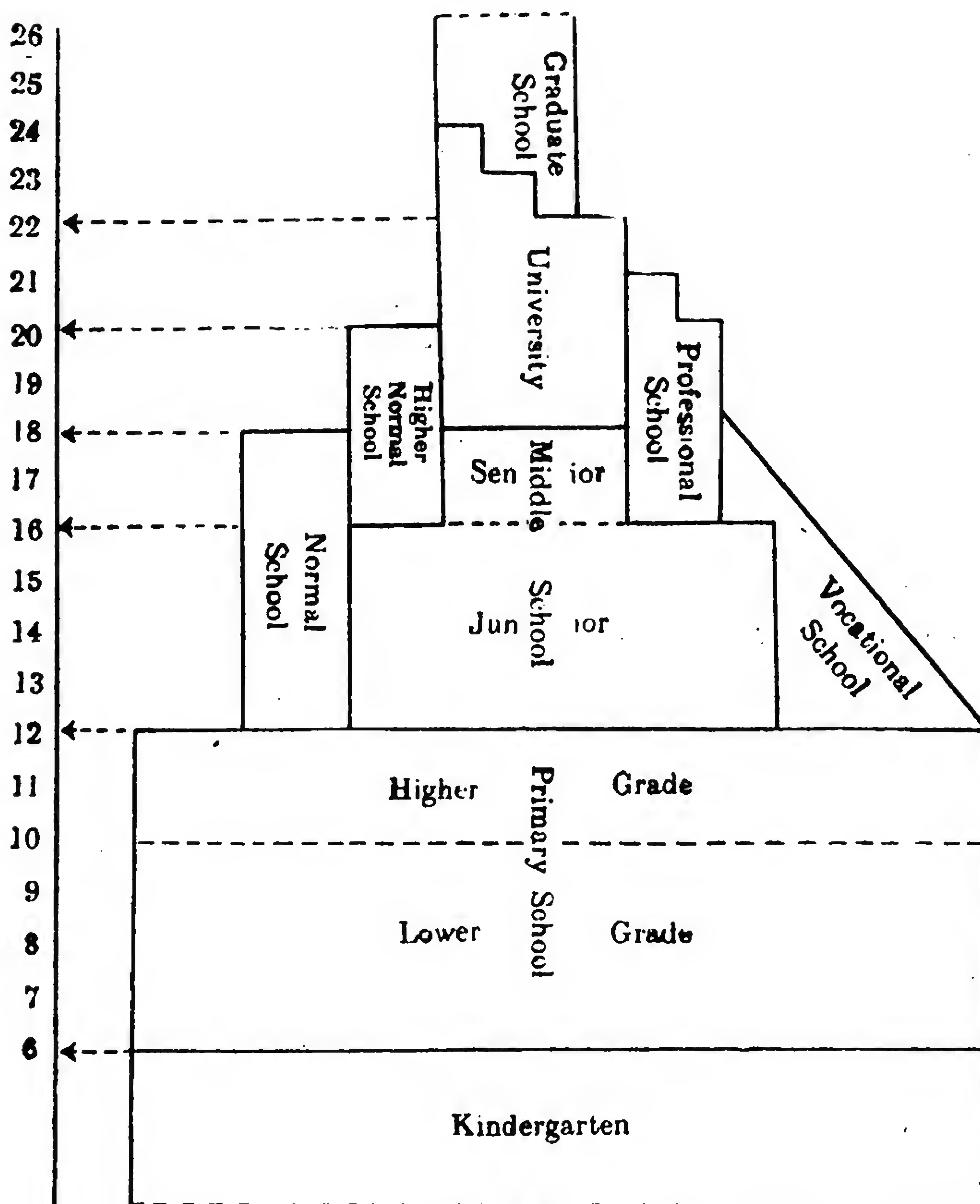
(a) The embodiment of the democratic spirit in education. (b) Emphasis on the development of individuality. (c) Making education as widespread as possible. (d) The encouragement of vocational education. (e) Adaptation to local condition, in all provinces. (f) Adaptation to the financial conditions in all localities. (g) The preservation of the good points of the old system, so that a change into the new may be easily made.

PART II

NEW EDUCATIONAL ACTIVITIES

Most of the actual problems in education are being solved by the Chinese National Association for the Advancement of Education. Its chief objects are,—(1) To survey

CHART OF THE NEW SCHOOL SYSTEM



The age scale of the chart serves merely as a standard and should not be taken as fixed in practice.

actual educational conditions, (2) To study educational theories and methods, (3) To project educational reforms. It came into existence only last spring (1922). Its first annual meeting was held in Tsinan, Shantung, in the month of July, at which more than three hundred educators were present. One hundred and twenty-two bills were passed. I shall mention the substance of a few of the most important of these bills and those that are to be put into effect at once,—

1. Primary schools (and kindergartens) should not be religious in character.

2. An exhibition of children's toys is to be held in Peking in 1923.

3. All localities are to be responsible for the collection of folksongs.

4. Kuo-yu (the national system of colloquial language) is to be taught to adults (men and women), in addition to regular classes in schools.

5. Boy scouts should be trained in a more efficient way.

6. Schools for the common people should be established by middle schools or other higher schools, the students of which shall be teachers.

7. Talks and lectures on hygiene are to be given to students of schools of all grades.

8. More girls' middle and normal schools should be established by the various cities.

9. Vocational education for girls should be encouraged.

10. Public libraries should be opened, as soon as possible, in all cities, towns, and villages.

11. A university should be established in Tsingtao.

12. The new calendar should be strictly observed by all schools.

13. A primary school or a middle school in each *hsien* (district) should be responsible to make report of rainfall, wind, and storm (weather condition) of the locality.

14. All schools should publish an account of receipts and expenses at the end of every three months.

These are some of the things that the Chinese National Association for the Advancement of Education will attempt to carry out. They seem to be somewhat ambitious. But as its members are all practical and prominent educators, they may not appear so difficult to them.

It may not be out of place to mention here that the official organ of the Association is *The New Education*, a monthly magazine containing all reports of investigation and research and timely articles.

CHAPTER XXII

ADVANCE STEPS IN THE EDUCATION OF WOMEN

Mrs. Lawrence Thurston

The central place of the middle school in Christian Education is emphasized both in the Survey volume and the report of the Educational Commission. The importance of the middle school for girls as a center for Christian influence and as a place for the training of Christian leaders, is one of the points which needs emphasis in the Christian Church in China. It is a foolish distinction which is sometimes made between evangelistic and educational work, and nowhere is the folly of it more evident than in the case of the Christian school for girls. All real evangelism is teaching, and no one who knows the work intimately in the girls' schools can deny that though classed as educational, it is one of the most powerful Christian influences at work in China to-day. Training of the middle school grade is necessary to provide for the Christian leaders of women in church work, in school and in home life. The new situation calls for workers who have had at least this training. We must be able to make contacts with the women engaged in educational work in the Government schools, and something more than the education of the old-time Bible woman seems indispensable if we are to reach people in middle and upper class homes. The increasing demand for women teachers in elementary schools is also making larger demands on the Christian middle school, and unless there are greater numbers of girls with Christian middle school training, the homes of our educated Christian young men will be homes with ignorant or even non-Christian mothers, leaving the work to be done over again in the next generation. For, discount the influence of women as we may, the early years in the home are years which count very heavily in the character and destiny of us all.

The facts regarding the present situation of girls' middle schools are presented in "Christian Education in

China," both in the chapter on Secondary Education and in the one on The Education of Women. They are also apparent if one studies the tables published at different places in the Survey volume. The 1920 figures in the Survey volume are probably incomplete, but they are the best figures available, and criticism of them implies no fault on the part of those who laboriously gathered up these figures in an effort to present a picture of something we all need to see. Their inaccuracies reveal the need of more complete records and more careful reports. Any one who has tried to get the facts in regard to enrollments or costs of girls' schools, separating middle school and elementary school, will be a very sympathetic critic.

There are eighty-six schools reported in fifteen provinces, and in these schools there are 2569 girls. This means an average of only thirty to each school. Probably not all the schools reported as middle schools have four classes. There are forty-two schools which have sent students on to college,—to Ginling and to Yenching, the two union colleges for women. The average size of these schools is greater; a list of twenty reported in detail show an average of sixty to a school, which is a very much healthier number. Five provinces report over two hundred girls each in middle schools—Kiangsu, Shantung, Chihli, Kwangtung and Fukien. Chekiang, Hunan, Hupeh and Kiangsi have over one hundred each. Kiangsi leads in the *percentage* of girls in Christian middle schools. Shantung, Kiangsu, Chekiang, Hunan, Fukien and Hupeh all rank above Kwangtung in this respect. The following table is based on the Survey reports.

DISTRIBUTION OF GIRLS' MIDDLE SCHOOLS

Province	Schools	Students	Percentage Girls
Anhwei	2	19	7%
Chekiang	7	182	18%
Chihli	7	283	11%
Fukien	6	219	15%
Honan	3	35	13%
Hunan	2	126	18%
Hupeh	5	118	14%
Kiangsi	3	113	42%
Kiangsu	19	618	18%

Province	Schools	Students	Percentage Girls
Kwangsi	1	9	53%
Kwangtung	8	236	12%
Shansi	3	58	21%
Shantung	15	444	30%
Szechuan	3	85	10%
Manchuria	2	14	2½%
	<hr/> 86	<hr/> 2569	

A study of 1921 statistics (Table B) from a group of middle schools sending girls on to college shows a very encouraging growth; numbers more than doubled in the five years between 1916 and 1921. This is hopeful, but even larger growth is necessary to meet the demand for the girl with Christian middle school training. She is essential to the success of Christian work in home, church and school. The Government schools announce a program of coeducation in elementary schools, with women teachers. Christian schools should quickly fall in line, and all plans for teacher training for elementary schools should have as their ideal a larger number of women teachers.

The larger middle schools all draw students from non-Christian homes, and are a fruitful field for Christian influence, as the following figures show:

A GROUP OF GIRLS' MIDDLE SCHOOLS

1921 Statistics

Founded	Students 1916	Students 1921	Pct. from Chr. homes	Pct. Chr. Students	Graduates	Further Study	Teaching
1905	13	29	62	100	19	12	
1908	130	174	82	95	164	56	108
1911	2	25	20	92	6	1	5
1891	25	75	37	66	65	16	24
1860	12	52	33	75	30	2	26
1846	17	34	40	88			
1914	25	112	30	65	26	20	

Founded	Students 1916	Students 1921	Pct. from Chr. homes	Pct. Chr. Students	Graduates	Further Study	Teaching
1909	20	43	20	90	30	18	4
1896	31	60	47	70	57	25	
1913	15	60	30	57	16	14	
1900	16	37	70	97	99	10	27
1902	29	77	50	80	47	7	37
1881	34	56	50	60	44	12	30
1884		23	50	90	60	26	
1914	10	61	75	90	18	7	11
1916	31	90	70	80	15	8	8
1873	33	55		98	103	39	42
1884	14	33	60	97	36	7	32

Only six schools receive more than one-half of their students from Christian homes, but no school shows less than 57% of the girls Christian, and when the difference is noted, the measure of the Christian influence of the schools is seen. The statistics also show that graduates of these larger middle schools continue to study. About one-third are reported as going on. A much larger proportion go into teaching. The median is 70%. And large numbers of girls who do not graduate teach for some time before and after marriage.

All efforts to estimate the cost of middle school education for girls are blocked by the system—or lack of it—in financial statements. Confused heaps of figures are reported in totals which tell nothing, under headings which mean different things in different reports. Some schools report themselves as self-supporting—except for foreign salaries! These actually represent about two-thirds of the cost, if we face the facts squarely and include travel, furlough, and all the cost of the foreign teachers. We ought to be able to state the per capita cost. Small schools cost more than we think, and a school may be too small to be good, for there is inspiration in numbers, up to a certain point. A good many schools now attempting a full course ought to be organized as junior middle schools. The five year boarding school taking students from the four year elementary school through junior middle school, has in it a solution for many

of the problems of the small middle school. Six year schools, taking students from six year elementary schools, and for the last three years from the junior middle schools, ought to be in the larger centers, related closely to lower schools. Probably one-half the schools included in the list of 86 are really junior middle schools, and would be better schools if they frankly accepted that rank.

The Government program as set forth in the Tsinan Conference, held in July 1922, is to have one middle school for girls in each province. In 1919 statistics there were only nine girls' middle schools reported in the whole of China; nine schools, with 132 teachers, 622 students (a ratio of one teacher for every five students), and costing \$38.50 per capita. The Government has emphasized the normal school, and 54 girls' normals are reported. The per capita cost in these schools is given as \$150.00, and there are teachers in the ratio of one to every seven students. The modern educators in Government and private schools are progressive in their attitude toward the education of girls, even ready to accept coeducation in the middle schools if necessary. In theory it is accepted as the general policy for the elementary school, and it ought to be accepted as the ideal for the Christian elementary school.

The question of co-education will always be debated. It ought not to be taken for granted that because it meets the situation in certain sections of America, it is the thing to do in China. Among Chinese educators one feels that it is being taken for granted on some such basis. As a policy it conflicts with the vocational ideal in secondary and in higher education. Where men and women are preparing for the same profession the conflict disappears. Courses in middle school and in junior college ought to be differentiated for boys and girls. Girls ought not to be given the crumbs which fall from the table set for boys, and in all schools where the control is largely in men's hands, this is likely to be the case while numbers of women are small. The problems arising on the social side are enormous, and it would seem to be wise to let coeducation become general in elementary schools, and to wait for a larger number of women teachers for secondary schools and colleges before adopting coeducation as a policy. The interests and development of the women students should

be given full consideration. There are many things of more vital importance in China than the establishment of the American twentieth century standard of social life and relations between men and women. What is good in it is a by-product of Christianity, and what is not good is in no way worthy of imitation. Happy homes are not dependent on a social order like that of America.

In all plans for teacher training we should keep in mind the possibility of women teachers in elementary schools. Better teachers lie in that direction, for women have the instinct for training children more highly developed than men. A good deal of social conservatism needs to be overcome within the Christian community. Some risks must be taken in faith. Larger opportunity must be given to girls in Christian schools. Girls are only one in three in our elementary schools, and only one in six (17%) in our middle schools. The conservatism to be reckoned with is not all in the Chinese church. British missions are relatively conservative in the higher education of girls, having only one girl for every seven boys (12½%). Certain provinces counted as progressive appear backward in respect to the education of girls, and this may be traced to a conservative mission policy in the groups at work. Kwangtung has only 12% of girls in her Christian middle schools.

The writer of the Survey article on Christian work among women is satisfied to take the total number of women, including wives, as evidence that "the religious claims of the women of China are as adequately met in certain parts of China as the religious claims of the men." It is interesting to note that Kiangsi leads in the proportion of foreign women, and also in the proportion of girls in Christian middle schools, and Kwangtung is low in both respects. The denomination which leads in the proportion of single women workers is far in the lead in the proportion of girls in middle schools. The work done by married women is of very great importance, but it cannot be fairly counted as "work for women." Careful checking in a list of workers in one of the largest denominations in China shows less than 40% of the total number of missionaries doing "women's work," and at least half of the wives counted are not more than half-time workers for women.

All China shows 29% missionaries single women; 53% women when wives are counted. It is interesting to note that only 25% of the Chinese workers are women, and it goes to show that the measure of the effort of the Christian Church to reach women in China is closer to the proportion of unmarried women than it is to the 50% which it ought to be in a fair division of the forces. If anything, the proportion of the workers for women ought to be more than half, for women are much harder to reach than men, and every man's wife increases his efficiency in a multitude of ways which the single woman worker needs as much as a man.

To meet the pressing demands within and without the Christian community for educated women, and to take and hold advantage of the large opportunity of helping in the work of general education, extending the Christian influence through the service of educated Christian women in Government schools, there should be advance all along the line of education of girls and women. For the enriched curriculum in the new program for middle schools, for the widening of the influence of the school in the community, for the personal work with students which is necessary in moral and religious training, every girls' school in China needs a larger staff of teachers, and they must be teachers who are after the pattern of the Great Teacher. For the present, and for some years to come, the demand for Chinese women teachers is so far beyond the supply that it will be necessary to increase the staff of our girls' middle schools by women teachers from abroad.

Chinese college women are beginning to count as a factor in Christian education in China. In Christian colleges they are only one in ten of the total number of students enrolled, and the number (252) is about equal to the number in Government schools of college rank. The Woman's Higher Normal School in Peking has about 200,—80% of the total. Seventy-five per cent. of the women in Christian colleges are in the two union colleges, Ginling and Yenching, the latter affiliated with Peking Christian University. Hwa Nang reported thirty students in their college department. Three of the men's colleges have co-education, and in 1921 reported 34 women students—about 14% of the above total.

In addition to the students in colleges in China, a group of sixty-five Chinese women was reported in American colleges in two lists printed under separate auspices in 1919 and 1920. The average term of study appears to be six years, and that would mean about ten returning yearly to China with degrees from American colleges. No lists could be obtained which were up to date, showing the total number of women returned students. Twenty-eight were reported in 1918, in a list published by Tsing Hua College. Fifteen of these had degrees. Fourteen of them were married. The total is probably less than one hundred. The graduates of Ginling and Yenching counted together make a group of equal size. Less than two hundred! What are these among so many? The demand is many times the supply.

The situation calls for healthy increase in the enrollment of existing schools and colleges, rather than for the opening of new schools or departments. Most of the girls' schools are too small. This makes them relatively costly, and the school loses in enthusiasm possible with normally large classes, and suffers from a poverty-stricken curriculum. The college cost per capita is unavoidably high if the work offered is of a high standard. With the present enrollments in girls' middle schools, even allowing for the growth which is noted above, the existing colleges can provide for all who are prepared to do college work. Ginling and Yenching are both building for the future. Ginling will be in her new buildings in the autumn of 1923, with room for 150 students and a faculty of over twenty, Chinese and foreign. Yenching is beginning building on the new campus adjoining Peking Christian University.

The Survey volume lays down the principle that the "location and justification of a Christian college should largely depend on the location of middle schools and the percentage of middle school students who may fairly be expected to continue beyond middle school." The Educational Commission approved the "strengthening of existing colleges for women, rather than the opening of new institutions."

The educated Chinese woman commends herself and the education which has trained her for service, to all who know her well. She has lost the false modesty of the old-

time school girl, but she has kept a dignity and a quiet reserve which is altogether admirable. She is thinking for herself and is conscious of her power, not loudly claiming rights, but asking for her share of responsibility in the new world. The Christian Church needs her in larger measure than she has used her in the past. China needs her contribution of thought and service in building up the new social structure. If the Church leaders are generous in their attitude, they will find loyal and eager comrades in Christ's service in the ranks of educated Chinese women.

CHAPTER XXIII

THE PRESENT SITUATION OF CHRISTIAN COLLEGES AND UNIVERSITIES

F. L. Hawks Pott

Our object is to give a brief description of the scope of the work of the Christian colleges and universities in China, and some account of recent development.

What we shall have to say will be confined almost entirely to the institutions belonging to the Association of Christian Colleges and Universities. Although there are other institutions which are known as colleges, as for instance, the Griffith John College in Hankow, Medhurst College in Shanghai, yet as none of them has as yet developed a full college curriculum, they are omitted in this survey.

Turning to the Report of the Educational Commission which visited China in the autumn and winter of 1921, we find an interesting chapter on Collegiate Education. The Commissioners devoted their attention principally to suggestions as to how the present situation might be improved, and did not attempt to draw up any complete statement as to the work that was being carried on. This, of course, may have been due to their desire to refrain from criticism of particular institutions.

The following summary is all that is given in regard to what now exists:

"There are at present sixteen institutions maintained by missionary societies, claiming to do work of full college grade. The enrolment of these institutions in college classes varies from less than twelve to about three hundred. Two of these are exclusively for women or include a college for women, while several others admit women, or include a college for women. This number is not large in proportion to the whole population of China. But in view of the total available resources, the maintenance of all these schools with their present variety of courses and consequent duplication of effort, for a limited number of students, is

unjustifiable economically. Some of these schools should be closed or their character changed."

Again on Page 21 of the Chinese Edition of the Report, the brief statement is made that at present there are 2,000 students in Christian colleges and professional schools.

The time at our disposal for preparing this article was limited, but we have tried to gather some reliable statistics as to the scope of the work. It is always difficult to gather material of this sort, and the different methods of classification used in different institutions is apt to lead to confusion. We give here a list of the institutions belonging to the Association of Christian Colleges and Universities, the schools and departments connected with them, and as far as we have been able to ascertain them, the most recent registration of students under each heading.*

From a careful study of these figures a good many interesting conclusions may be drawn.

In the first place we see a very decided growth in the number of students enrolled in Christian Colleges. The total is now nearer 3,000 than 2,000, and the increase has taken place in a year's time. We cannot go into an exhaustive inquiry as to the causes of this quite remarkable growth, but it seems to indicate that there is no immediate danger of the decline in popularity and influence of the Christian College. Furthermore, it is significant that the increase in registration is not confined to a few, but is found in all the institutions.

In regard to professional schools we are justified in making the following inferences. There is a growth in the number of students taking up the medical profession. This, of course, is partly due to the excellent facilities offered at the Peking Union Medical College for Chinese studying in English, and at Shantung Christian University for those studying in Chinese. The one Christian Law School existing in China in connection with Soochow University has a surprisingly large enrolment, considering the short time it has been in existence. The number of students in the Schools of Theology is still somewhat discouraging and provides an important subject for investigation.

Turning to post-graduate courses—from the few who are taking them we are led to conclude that at present

*See page 190, at end of article, for this statistical table.

there is no great demand in China for work of this character. The chief reason perhaps is that the man desirous of doing graduate work is naturally anxious to do so in a university in the United States or in England, and is ambitious to obtain the prestige connected with the possession of a foreign degree.

From the variety of courses given in some of our institutions and the comparatively small number taking them, it is evident that there is considerable duplication, and some danger of attempting to undertake more than can well be accomplished. At the same time it manifests that those engaged in the work wish to avoid the criticism often made in regard to higher education, that it does not prepare for life. Perhaps there is a tendency to overstress the importance of vocational training, and underrate the value of a general, liberal education.

In regard to recent developments—Speaking generally we may say that recent developments have been very largely influenced by the recommendations of the Educational Commission. The findings of that Commission for the most part had to do with suggestions as to better organization of the work of higher education, so as to promote greater efficiency and economy.

The following is a summary of the recommendations of the Commission :

1. There should be six higher educational areas: North China, East China, Central China, South China, West China, Fukien.
2. Each area is to be treated as a unit in which there is either a single institution, or coördination secured through an advisory council looking toward ultimate incorporation into a single institution.
3. The Association of Colleges and Universities (or Department of Higher Education in the China Christian Educational Association) to correlate all the institutions of each area with a view to avoiding duplication, and in every way possible to increasing efficiency and reducing expense.
4. A college Entrance Board to Conduct Examinations and tests in various centers for all the colleges.
5. A joint committee or board with headquarters in New York City and London to serve the common interests of the colleges at the home base.

6. A college course to consist of four years following six years of elementary and six years of secondary study, with a special preparatory year for students unable to enter college. The first two years (junior college) to consist as a rule, of general and preparatory studies: the last two (senior college) to be as a rule professional. The professional courses may, however, continue only one year or more than two, as different subjects require, but the A.B. Degree should be conferred on satisfactory completion of the four years in any course.
7. All professional courses open alike to men and women, and junior college work for women either on a basis of coeducation, or in a college related to others in the area through an advisory council.

In line with these recommendations the China Christian Educational Association is planning to become the National Board of Christian Education, and the Association of Christian Colleges and Universities has taken steps to modify its constitution so as to become the Department of Higher Education of the National Board of Christian Education.

The institutions in North China, East China and Central China areas have appointed committees to study plans for closer coöperation and coördination.

The problem in North China is an exceedingly difficult one, and it is extremely doubtful whether the recommendations of the Commission that Peking University and Shantung Christian University should be incorporated so as to form a single Christian University, is practicable. One of the obstacles is the fact that in Peking University, English is used as the medium of instruction, and in Shantung Christian University, Chinese is used.

Again, the proposal of the Commission would ignore the fact that at present there are in North China two distinct educational associations, one for Chihli and Shansi and one for Shantung and Honan, and that these are distinct geographical areas. The educators in Shantung have recently organized a Board of Education for that province, and evidently wish to be regarded as a separate entity, and not one that is to be merged with Chihli.

In Central China more progress appears to have been made. The institutions at that center, Boone, Yale-in-China, Griffith John, and Wesley have drawn up statements in regard to the scope and the plans of organization of the proposed University for Central China. There are many difficulties to be surmounted. The up-rooting of Yale-in-China from Changsha, and its removal to Wuchang is a serious undertaking, and it is not surprising that the Board of Trustees in the United States and some of the staff in China have serious doubts as to its advisability and practicability.

The Educational Mission of the Lutheran Church from the University of Upsala is disinclined to coöperate and prefers to establish a separate college or university.

In the East China Center, the step for further coördination recommended by the Commission has been taken by the East China Association of Colleges and Universities, and a central advisory council has been formed consisting of the presidents, representatives of the Boards of Control and elected representatives from the faculties of the seven institutions in this area. This advisory council has appointed committees to make a study of the possibility of further coöperation and coördination. The reports of these committees have not yet been presented for discussion.

One of the most significant proposals now before the institutions in this region is that of Soochow University in regard to the Comparative Law School. The trustees offer to make this school a union institution and invite the coöperation of all the universities and colleges of East China. If union in the teaching of law is effected, it will mark an advance and may be the forerunner of other union enterprises.

The plans for a union medical school in Shanghai have not as yet received the endorsement and support of the home boards, but it is hoped that if the larger and more expensive scheme now proposed cannot be immediately carried out, yet some plan similar to that proposed by the Soochow University in regard to the Law School may be worked out in regard to the Medical School.

If the Schools of Law and Medicine are organized on a union basis, some progress will have been made toward the realization of an East China University for professional and post-graduate work.

In regard to material developments now in process of being carried out, we may mention the following as some of the outstanding features of the year:

The campaign organized in the United States for the erection of the new buildings for Peking University on the site already acquired outside the city.

The opening at the Shantung Christian University of the new Administrative Building.

The erection of six new buildings for Ginling College in Nanking.

The completion of the new Science Laboratory Building at Shanghai College, and the erection of the new dormitory for women.

The completion of the new Science Laboratory at St. John's University, and the enlargement of dormitory accommodations for university students by the removal of the Middle School to the site formerly occupied by the girls' school.

The completion of a new building, contributed by the Baptist and Canadian Methodist Churches, at the West China Christian University.

The following quotations from letters received from the authorities of some of the colleges and universities are interesting: Dean Clinton N. Laird of Canton Christian College writes—

“Our plans for the near future call for no great change from the lines on which we have been developing for some years. It is not improbable that before long a movement will be made to organize a School of Education and a School of Business under the College of Arts and Sciences.”

Acting President E. L. Mattox of Hangchow Christian College writes—

“An advance program for the College has been approved by the two Missions, and the Board of Trustees in the U. S. Provision is to be made for staff, equipment and buildings for a student body of 400 within five years. . . . Dr. Robert F. Fitch has been elected to the presidency. . . . We expect to specialize in education and teacher training and have already begun on that

line. We are also developing an engineering and construction department which is doing at present a lot of practical work and is a member of Affiliated Bureaus of Architects and Engineers of East China."

President A. J. Bowen of the University of Nanking writes—

"As for plans for immediate expansion, we have no plans for any new departments and our expansion will be in the direction of better staffing and equipping for senior arts and science, for agriculture and forestry, and especially, developing the College of School Administration. Our developments in the immediate future, so far as we at present plan, will be along the lines of the recommendations of the Educational Commission.

"We have started in the College of Agriculture and Forestry, a short course covering the school year and about six weeks of the summer, for young men from the farms and those who will, after a year go back to farms. This is proving very successful and probably will be rather considerably developed in the near future."

President J. Leighton Stuart of Peking University writes—

"We have abandoned the former Junior and Senior College arrangement and have this year gone on the 6:6:4 plan recommended by the Government."

President Mathilda C. Thurston of Ginling College writes—

"We shall be in our new buildings the beginning of the next college year: we shall have accommodation for and expect to have a hundred students in our college which limits itself to senior college work."

President W. B. Nance of Soochow University writes—

"We are laying no plans for immediate expansion. In fact we are definitely planning the curtailment of our Chemical Engineering Department. We expect to maintain first class work in Arts and Sciences, strengthen our work in Education, adopt the 6:6:4 distribution of school years, make our Junior College work prepare especially for medicine, law, theology, teaching and engineering."

President Gilman of Boone University writes—

“At the present time all our plans are in abeyance until it is decided what will be our relation to the Central China University or whether this institution will be established.”

President Jones of Fukien Christian University writes—

“Certain lines of work have already been outlined in which a process of healthful expansion will go on. In pre-medical work the course is constantly being improved. An increasing number of students are planning to finish their college course before entering medical school, thus delaying a number who would otherwise be in medical school now. The biology department has vigorously taken up the problems connected with sericulture and is experimenting with various types of mulberry trees and silk worms, with a view to encouraging sericulture in this province, where all agree it can be carried on to great advantage.”

From this sketch it will be seen that much progress has been made in the last year, and that the authorities of the institutions are honestly facing their problems, and eager to adopt whatever plans may prove to be practicable for the further development of higher Christian education in China.

INSTITUTION	Senior College	Junior College	Pre-Engineering	Science	Education	Business	Leather	Pre-Medical	Medical	Pre-Theological	Theology	Law	Agriculture	Post-Graduate	Special	Unclassified	Medical Post-Graduate	Totals
Boone University	84										9							93
Canton Christian College	116												24			7		147
Fukien Christian University	33	86													1			119
Ginling College	75														3	2		81
Hangehow Christian College	120																	120
Peking University	174		15			26	11	1			25		18	1	16			287
Peking Women's College	59														4			63
Shanghai College	265																	265
Shantung Christian College	43	46						82	84		34	80			11			300
Soochow University	62	141																283
St. John's University	320								19		7	2			3			344
Union Medical College								80	35								18-30	115
University of Nanking	79	158		29	8	52							49	2	18			395
West China Union University	112								28									140
Yale-in-China	34	108							41									183

NOTES: Institutions divided into Junior and Senior College report for registration of five classes, while other institutions report for registration of four classes. This accounts for the larger figures for the former.

Some institutions have reported sub-freshman classes, but these are not included in this report.

It is difficult to estimate the exact number of post-graduate students at Peking Union Medical College as it varies through the year according to the courses offered.

CHAPTER XXIV

PRESENT MOVEMENTS IN MEDICAL EDUCATION

Selection from article on "Medical Education in China—A Survey and Forecast" delivered by E. H. Hume at the opening of Peking Union Medical College in Sept., 1921.

An inquiry made in August, 1921, showed that there were twenty-four medical colleges in China. Eleven of these are Chinese institutions, eleven are under foreign control; and two others are managed coöperatively by Chinese and Westerners.

Of the Chinese colleges, three are supported by ministries of the central government (the Board of Education College, the Army College in Peking and the Navy College in Tientsin); four by provincial governments (one at Paoting in Chihli, one at Hangchow in Chekiang and two in Kiangsu, the central provincial college at Soochow and the former German college now located at Woosung); and four by private groups, the Nantungchow college and the Dung Dai College in Kiangsu; a woman's college at Hangchow in Chekiang; and the Kwong Wah College at Canton.

Of the foreign-controlled colleges, two receive a measure of government aid (the Japanese South Manchurian College in Mukden and the Hongkong University Medical School under British control); one whose guests we are in Peking, is under a board of thirteen trustees, six representing the six missionary societies originally maintaining the Union Medical College and seven representing the China Medical Board of the Rockefeller Foundation; while the remaining eight are conducted by missionary societies. Three of the eight are union institutions in which British and Americans coöperate (Tsinan, Foochow, Chengtu); British and Danish teachers coöperate at Mukden in another; the Peking Women's Union College is an American institution; the British C. M. S. maintains a college in Hangchow, while the other two are conducted by American societies—St. Johns

in Shanghai under the Episcopal Board, aided by contributions from the University of Pennsylvania, and Hackett Medical College at Canton.

The other two colleges are the Hunan Yale College of Medicine, conducted coöperatively by the faculty of Yale in China at Changsha and a society of Hunanese leaders interested in medical education; and the Kung Yee College in Canton, controlled by a Chinese board, but under the professional supervision of American teachers.

Consider the location of these colleges! Twenty-two are in provinces bordering on the sea, three in Chekiang, six in Chihli, one in Fukien, five in Kiangsu, four in Kwangtung, two in Manchuria, one in Shantung; while the other two are in Hunan and Szechuan respectively far in the interior!

Grouped according to the language used as the medium of instruction, fifteen teach in China, five in English and one in Japanese; while two use both Chinese and German together, and one Chinese and French.

Fifteen of the colleges are at present teaching only men; three are exclusively for women; while the remaining six admit both men and women students, though in two of the six, women as yet only in premedical classes.

The total number of medical students in China in regular colleges is a little over 2000; of which number but ninety-five are women. In addition to this number, the six colleges that require thorough premedical science courses have between one and two hundred students under their immediate supervision.

The numerical strength of the faculty at the several colleges varies from four at Foochow to forty-three at the Peking Union Medical College. (It is only fair to state that since this report was commenced the Foochow College has decided, on account of the shortage of teachers and other factors, not to continue instruction for the present.) These numbers are in addition to the faculties of the several premedical schools.

The variations found in the reports on budget are extreme! The Hangchow Woman's College reports a total budget of \$2,500 silver; while the total budget of the Peking Union Medical College was \$800,000 silver last year. These figures include, in practically all cases, the total cost for

college and hospital. It is difficult to get a wholly accurate statement as some teachers volunteer their services, and in some of the budgets the salaries of the foreign teacher are not included. The two coöperative colleges receive annual grants from their respective provinces, Hunan and Kwangtung. The Hunan Yale College is promised an annual subvention of \$50,000 silver (of which amount \$41,000 was paid in 1920); and the Kung Yee College also receives a regular grant from the Canton Government. In addition to these grants to colleges conducted coöperatively with the Chinese, the Mukden Medical College receives about \$6,000 silver from the provincial Government of Manchuria; and the medical school of Shantung Christian University receives an annual grant of \$5,000 silver, unfortunately reduced lately to \$3,000.

Constant military activity in China during the past few years has hindered educational progress in many of the provinces; and yet a most determined effort is being made to fulfil these special contractual obligations, especially where foreign staffs are involved.

Medical teaching cannot be charged for at high rates for a long time to come, that is, in most of China. The army and the navy college provide free tuition for those who pass the entrance examinations; while the fees charged in other colleges range from a standard average of \$20 silver a year—for tuition only—in the Chinese government institutions, to \$300 silver a year at the University of Hongkong. Board and room cost from \$30 a year up. And even the moderate fees at most of the colleges, prevent many an able candidate from registering. Times without number have students come to ask for scholarship aid or for suggestions as to self-support even though the fee was but \$30 per year. Such is the economic border line beside which a considerable proportion of students in China live.

It is impossible at the moment to give exact figures as to the total number of graduates from these twenty-four colleges. The figure is certainly not over 3,000. Add to this those who were taught privately or in colleges that have ceased to function, and we shall get a grand total of probably not more than 4,000 or 4,500 as the figure representing those who have received a more or less full measure of personal or institutional training in western medicine. The proportion of these that has had sufficiently thorough preparation

and that has developed sufficiently sustaining ideals to justify the designation "fully qualified" is exceedingly low!

How shall we evaluate the colleges that to-day are attempting to carry forward the torch of medical science? What of their resources? What of their ideals, their equipment, their teachers, their productive research?

With few exceptions, they are attempting their task with far too little financial foundation. Is it not this in large measure that makes the visitor report—"Chemistry facilities are scanty and there is no evidence of proper apparatus for teaching physiology." Or again, "the only laboratory is inadequate for a school with 200 students." Or once more, "Equipment is scanty; and except for a minimum of practical instruction in chemistry, histology, bacteriology and pathology, the teaching appears to be largely by lecture in the preclinical subjects."

There simply are no funds with which to provide more! A recent investigator writes in the *Journal of the A.M.A.* that the government schools are like houses built upon the sand—that they are subject to every passing storm of revolution and political intrigue. In not a few their success and existence depend on the health and strength of the man at the head. The salaries of the teachers depend on the personal influence of the director. Surely, such conditions are not conducive to a forward movement.

Outside of the P.U.M.C., the only foreign institutions with a really adequate budget are the South Manchurian College at Mukden and the Medical School of Hongkong University. And I fear their Deans will not agree to this statement as to their sufficiency!

What of the standards in force? Only six as yet require thorough laboratory preparation in biology, chemistry and physics. The Chinese colleges are still satisfied to admit middle school graduates. But there is a rustling in the leaves and a premedical year is soon to be required in one or two of them. In 10 of the 24 colleges, the course lasts five years. In Mukden and Hongkong this is because, very naturally, the British pattern is followed. In the P. U. M. C. didactic work lasts four years, but a year of graduate work is required before the degree is conferred. Changsha and Tsinan are sure to follow this plan, together with St. Johns, as soon as their teaching staff is adequate.

The government colleges are all "special medical colleges" there being as yet no Chinese university medical school, and these special colleges still follow slavishly the Japanese model for that grade, of middle school graduation plus four years of medical study as the requirement for a medical degree.

The former German college, with its reputation for high teaching standards and excellent equipment, has been revived. A new dean and new teachers have reached the field; and the work to be done there is likely to place the school shortly among the stronger institutions of the land.

In the majority of the colleges the provision of lecture halls as compared with laboratories suggests that the imperative necessity of individual experimentation has not been sufficiently appreciated by the faculties. Belief in dissection is expressed everywhere, but actual provision for it is scarce. The Physiology requires instruments of precision which every student must handle and that individual microscopes are needed by students throughout their courses is not fully realised, if one may judge by what he sees in most institutions.

True, new laboratory buildings are to be found in several centers. Hangchow Provincial Medical College, for example, is to use its new buildings this autumn, but no anatomical laboratory with dissecting tables for every student is to be found there. The new college for women, also at Hangchow, consists essentially of recitation rooms. What gives one concern is not simplicity of form or inexpensiveness of material in these new buildings, but the absence of plan to let the student learn by personal experiment. The recently completed group of buildings for the province of Soochow and the group planned for the Board of Education College at Peking give promise of better provision, although in the former, even the new laboratories only recently occupied do not furnish space and equipment enough for each individual student.

In spite of the weaknesses mentioned, the teachers are on the whole, a strong group. The F.R.C.S. in nearly every college where British take part; the corresponding F.A.C.S. in the institution when Americans teach; French and Germans and Danes of distinction, sharing the common task. Every college, however meagre its budget or insufficient its staff, has teachers that would rise to high position at home.

In the majority of Chinese colleges, the teaching staff consists largely of men trained in Japan. This is not at all unnatural when we remember what a stream of Chinese studied in Japan before 1914. It is nearer and less expensive to go there, than farther abroad. But few of these teachers have had the opportunity to study in the Japanese universities. Most of them are graduates of the special medical colleges, whose standard and equipment are but moderate. Japanese medical leaders have made such remarkable contributions to the science of medicine—one of their eminent research men occupies a prominent place on this program—that we have a right to look forward to the day when Chinese who study in Japan shall come into close relationship with the master minds of that country.

In research, the great field has been barely scratched. True, even from the earliest days, busy practitioners set themselves to wrest some secret from nature. Dr. Balme in his most valuable book on "China and Modern Medicine" just published, divides the contributions into historical, anatomical, physiological, and clinical. To his record I venture to direct those who wish to know the facts.

Changteh was the first to find *Schistosoma japonicum* in China; Goddard of Shaohsing discovered an important new fluke. Cochran found in Hwai Yuen that the Leishman-Donovan bodies of Kala Azar could be detected in the superficial lymph nodes. And what shall we say of the researches of Manson, Cox, Maxwell and a host of other workers? In Peking the search for new truth has actively begun. To take but one example, the recent observations on the parasites of Central China made by Dr. Faust during the past summer indicate how extensive that single field is.

Consider the move that is being made to extend government medical education. Partly through the plans of the Board of Education and partly through local initiative a program is being made that will include a Medical College in every province. On October 22, 1912, in the very first year of the Republic, a law was passed regulating the establishment and outlining the curriculum for medical colleges.

Soon, thinking people recognized that anatomical facts could not be guessed at. Pressure was brought to bear in Peking and in 1913 the Minister of the Interior made dissection legal. It is gradually becoming an available teaching method. Officials in every city and students in all schools must be taught to appreciate how indispensable such dissection is, and must be led to create favorable sentiment.

So, too, every hospital where earnest work is done is contributing to the progress of medical education. They are springing up everywhere; government hospitals, both civil and military; private hospitals and even community hospitals. None of these are more conspicuous in excellence of management and medical supervision than the Central and Isolation Hospitals in Peking.

Still another sign of the tendency to advance medical teaching is seen in the forming of a national committee on scientific terminology. This includes representatives from government institutions as well as missionary colleges and will soon put to flight the old confusion in nomenclature.

Again, medical associations, both local and national, are springing into being. Several of these are already issuing Medical Journals. True, much of this material is merely translated but original articles appear with increasing frequency. The journals of the Tung-chi College and the Tung-teh College in Shanghai are the most elaborate at the moment. Other useful journals are those issued by the colleges at Tsinan, Hangchow, and Soochow. Nothing more challenging has appeared than an article in the Soochow journal arguing for the extension of medical schools.

It is refreshing to discover, moreover, that increased financial support is being given to modern medicine. Over fifty per cent of the cost of upkeep of mission hospitals in China to-day is met with local funds, and 27 per cent of the hospitals meet all their expense locally, save for the salaries of the foreign staff. For nine years past \$300 a month has been paid with the utmost regularity to the St. John's Hospital, Anking; and this grant is soon likely to be increased to \$500 a month. The military government and the provincial assembly share the grant.

What are the fundamental issues in medical education in China to-day?

First of all, the arousing of a sense of need—the awakening of the popular mind to the distressing lack of trained men and proper facilities for the care of the sick. We have already seen that the proportion of physicians to the population is 120 times as great in England and Canada and Japan as in China. Dr. Dewey is right, it is essentially a matter of transforming the mind of China. In the schools that responded to the inquiry of Dr. C. V. Yui, only 1153 out of a total of 36,095 students indicated that they looked forward to the study of medicine. The leaders of public thought, educational authorities, pupils in schools, police magistrates, and all others who lead popular thought must be taught to recognize that a country's care for its sick and its program of preventive medicine is a public index of its advancement in modern civilization.

More young people in high schools must be drawn out to study medicine. The responsibility lies heavy on teachers and other guides to hold before the young students of this land the opportunity for a life of service in medicine as compared with the life of business or engineering where the financial rewards seem greater.

The problem is largely a Chinese problem. The local educators and public authorities must be made to see the need. But one-third of the colleges are mission colleges. The mission Boards have entered the field of medical education. As we have already seen, theirs was the foundation on which modern medical education has been built. If their service is to be vital, to influence the methods and the standards of medical education in this great country, it must be increasingly effective. Every agency that is sending doctors to China must resolutely set apart more teachers for the medical colleges. Not by increasing the number of dispensaries where the foreigner can treat the sick himself, is China's need going to be met; but by an increased effort to train Chinese physicians, men and women themselves to minister to their fellow-countrymen and women. If missions are going to provide at all for medical education, they cannot afford to be so short-sighted as to attempt to increase the number of isolated hospitals when concentration of teachers in strong groups at the teaching centres would make these institutions abound with vital energy that would kindle new life in the medical educational field of China. These students from China's

own flesh and blood, and not the physician from afar, must be trained for service.

The second great issue—closely related to the first—is that of high standards. For years Dr. Wu Lien-teh has been pleading for state control of education and practice. He has not had to go outside of China for his authority. Shen Tsung, who arranged for the establishment of medical schools in 1068 whose textbooks were prescribed by a central high medical court; the examinations were definite—one each on the principles and on the clinical practice of medicine and surgery; one on physiology and anatomy; one on differential diagnosis by the pulse; one on prescriptions and therapeutics; and one on the influence of air and the stars. Those doing best were given official medical positions; or were ordered to write or to teach; those of the second grade were licensed to practise; those who were unsatisfactory had to study their subjects again; while those who failed were ordered to change their profession.

With such an illustrious example in his mind, Dr. Wu has worked for central control; and no more significant document has appeared on this topic than his Memorandum to the Board of Education in 1916. Every teacher of medicine hopes he will live to see the realization of his hopes. At present there are no standards except those that individuals or single institutions choose to make. There is no one to prevent the failed 3rd year student, or the disgruntled nurse or the charlatan who steals a doctor's cast-off instruments and sets himself up as a practitioner guaranteeing to cure all manner of outer ills—from claiming to be a doctor of medicine. Tuan Fang tried in 1908 to revive the licensure law of the Tsing dynasty imposing a \$500 fine on those physicians who did not register—this refers, of course, to the physicians of the old school. He had 900 men examined and graded into five groups, the lower two being forbidden to practise. Do we suppose that they have continued to hearken to the prohibition?

Among those who shape the standards the essential is for leaders who shall face boldly the minimum requirements for the maintaining of modern standards in their particular centres, providing laboratory space for each student in every one of the fundamental branches of science; and who shall then either convince the authorities

that sums must be provided to meet these; or frankly admit that the school cannot live up to modern requirements.

Consider for a few moments the service this college in Peking may render, nay must render. In his Report of 1920, Dr. Vincent has already outlined a program. The college is (1) to give undergraduate medical teaching (2) to provide in due time for graduate teaching (3) to offer short courses for physicians (4) to afford reasonable opportunities for the study of Far Eastern diseases (5) to extend a popular knowledge of medicine and public health (6) to promote research.

But the aim is stated even more completely in two other brief phrases. "It ought to become *a rallying point* for medical training and research for the entire Far East" and again "*a station in the world-wide system* of medical education and research."

Let me venture, as one whose major interest is medical education in China, to indicate at this point, some of the special directions in which the medical world of the Far East may receive inspiration, at this station, this rallying point!

In Peking, then, we shall be able to determine the methods best adapted to our Chinese student. Here too the student will apply himself by the experimental method to the development in himself, and in his group, of those characteristics that are vital in the forwarding of modern scientific education. Such human research cannot be done abroad. The teacher in Peking will be free from the demands of practice and can give his whole time to the task. He will learn *how* to teach as well as *what* to teach his Chinese student, who comes of a race in whom memory development was phenomenal; but whose entire method of study is henceforth to be in preparation for the making of sound and prompt judgments, for decisive and purposeful action.

Again, the teacher in Peking will discover how to modify his curriculum. We are all too prone to transport to a new field the recollection of what *we* were taught, to reproduce an arrangement of courses, a proportion of teaching hours almost identical with that which we learned somewhere else. But here in China economic conditions are different, climatic conditions are different: must we not make at this center investigations that will enable teacher

throughout the country to formulate courses adapted to the local needs? Must now the Eye receive a major share of attention? (Dr. Howard tells me that of all cases examined in Peking, 55% have trachoma!) Will not Parasitology, and its allied branches of Helminthology and Protozoölogy, claim a much larger share of time in the curriculum than in Western lands? The nervous system diseases of China have just begun to receive attention. When we think of the variety of nutritional and parasitic influences likely to have caused these, we shall realize the emphasis they need and the abundant facilities necessary for those who undertake to shed light upon them.

And what shall we say of the vast field of Pharmacology? Hardly a day passes but we hear of some Chinese remedy of unusual potency, a drug that is reported able to restrain the pernicious vomiting of pregnancy, a certain stonelike fungus that will expel round worms, a powerful diuretic, an herb that will reduce fever. For the trained pharmacologist, associated with the biological chemist and the botanist, the field of inquiry is infinitely large; and the psychical effect on our Chinese friends, teachers and leaders of public thought as well as physicians, of such inquiry into the worthwhile elements of the Chinese pharmacopeia, will be most surprising.

Investigation? Here men will study how to orient hospitals and dispensaries, how to adapt the laboratories to the needs of China, how to make them most serviceable in hot damp summers and cold dry winters.

Here too we shall continue to study the food that the Chinese are eating, the nutrition their bodies need; and these findings will be made in the light of the economic conditions we find in China. The chemist and dietitian and physician and nurse will meet in vitaminal fellowship with the student of economics and meteorology.

In Peking too we shall test out matters still unsettled in the field of nursing. For here alone have we nurses enough to provide supervision for pupils in training. We shall know from the experiments here whether women nurses can be used in all the wards. The actual nursing needs of the group of hospitals throughout China have had to be met so rapidly since 1909 when the Nursing Association of China was formed that there has scarcely been

time for a laboratory study of the essential problems of adaptation.

In such measure as its facilities will permit, every medical college in the land must assume responsibilities similar to those which have been indicated for this model institution in Peking. At Mukden and Tsinan, at Shanghai and Changsha, at Chengtu and Hongkong and Canton, this same challenge is put before us. Grateful as every practitioner and medical teacher in China must be to those far-sighted Trustees of the Rockefeller Foundation who conceived and carried through the plan for this institution, the opportunity is now theirs, whether they are associated with government colleges or mission colleges, community hospitals or private hospitals, to relate themselves to it to take advantage of the privilege of working within it, to cooperate with it; and together with its staff to develop a new basis for work in China and to generate, in fellowship, new inspiration for those whom we teach.

Time does not suffice to do more than allude to a very few other pressing questions :

1. The language through which medical instruction can best be given is still an open question; not perhaps as to the ultimate medium, but as to the time and the way for giving up English in a college like Peking; or, in the case of a College like Tsinan, as to the method for increasing the ability to use English or some other Western tongue. The one essential is that the graduates shall relate themselves to the medical needs of their own people on the one hand, and on the other that they shall always live as students seeking continued contact with the productive minds of the medical world.

2. Relationships with the group of physicians trained in Japan must be made more cordial. Whether this shall be done by selecting them for our teaching staffs, either as regularly appointed instructors or as extra-mural lecturers, remains to be determined. There must be but one national medical association and good men must be given access to posts that need them, irrespective of the place of their training.

3. A method must be found by which more technical training can be provided for the army of assistants required in the hospitals of the land. There are 326 mission hospitals and 244 additional mission dispensaries in China,

not to mention the scores of hospitals that have grown up through private or community initiative. In far too many of these the professional men and women are giving time to laboratory tests, to the mere mechanics of radiology, to bookkeeping and other administrative matters, to make it possible for them to do the work for which they are trained. Shall the medical schools set themselves definitely to training the technical assistants needed, or shall there be a new institute in some center not related to a medical college, where technicians and administrative workers may be trained? Graduates from such a school must be prevented from attempting functions beyond their powers, and, on the other hand, such centers must not draw away from medical colleges men and women who ought to be set apart for these teaching staffs. The awakened sense that better work is required than formerly makes the hospitals send out an appeal that their needs be met. Medical colleges must take the lead in meeting their demands.

4. A new program of pre-medical instruction must be drawn up for the whole country. Every medical college ought to turn over work of this kind to a college of arts and sciences, both in order to free itself from the financial and administrative responsibilities involved and even more in order that the student preparing for medicine may receive the stimulus and cultural background of college associations.

5. The medical education of women is an issue already looming large in the Peking Union Medical College. The Pre-Medical School already has quite a number of women among its students. No sooner had Changsha thrown its doors open than inquiries were received and two women pre-medical students began work there last week. The same experience will be found throughout the land. There is a very strong feeling in some quarters that in addition to such facilities for cooperation in certain medical colleges, at least one medical college for women should be established.

6. A program for the securing of pupils to enter upon the study of medicine must be laid down. We must find in the middle schools throughout the country those who have mental breadth and initiative and win some of them for our profession.

What of the future ?

Three things seem clear :

1. The future of medicine must be in Chinese hands. Medical missions alone can provide but scantily for medical education. Their finances and, in a measure, their aims, do not justify setting apart an indefinitely increasing number of men for this particular type of service. A single school like the Peking Union Medical College can inspire and lead, but cannot cope with more than a small fraction of the need. Let every medical teacher, Chinese and foreign, bend his energies to the development of a national medical policy. On the one hand this will involve a central council to devise standards and examine candidates for licensure ; on the other it will involve new coöperation by which Western workers shall seek to adapt their contribution to the Chinese situation and will offer aid to the strengthening of Chinese forces ; inspiring local leadership in province after province and putting upon it the responsibility for advance.

2. Only schools with high professional standards should be countenanced. For a time the product will be numerically inadequate, but will it not be inadequate even if we multiply our forces ten-fold or twenty-fold ? Shall we not rather, whether government forces or mission forces, make the work that we do memorable for its excellence ? Can we not devise, as the administrators of the Rockefeller Institute in New York have devised, a plan by which our work shall continually be held up and our leadership made to depend upon the character of the work we do ?

3. The motive of our work must be continually restated. Hear the utterance of the president of the Rockefeller Institute : "The greatest need of China is not, after all, for highly trained scientists, although they are essential : it is not, after all, for the greatest technical skill, although that is absolutely necessary if the great end is to be attained. But the great need of China is scientific knowledge and technical skill dominated by idealistic loyalty to the highest and best influences in human life ; and that idealism that is most enduring, that can be most counted upon, that is least likely to fail, is an idealism based upon a deep and abiding religious conviction."

CHAPTER XXV

THE CAMPAIGN AGAINST ILLITERACY

Y. C. James Yen

Centuries ago our ancients taught that "The People are the foundation of the nation: if the foundation is firm, then the nation enjoys tranquility." Now that China is a democracy with what greater truth are these words charged! Has she a firm foundation? Of every ten of her people nine are illiterate. They cannot read any newspaper in order to know what is going on in their own town or in the nation. Nor can they write any names, even their own in order to cast a vote. Can such people form any intelligent public opinion or exercise any real control over the affairs of the nation? Is there any surprise that there should be official exploitation and political anarchy on the one hand and suffering, poverty and lawlessness on the other? Can there be any problem confronting China more fundamental than the problem of illiteracy? Indeed, unless some solution is found she will not only continue to sink lower and lower, but she, because of her resources and territory, will ever remain a temptation to the "friendly" powers.

It is encouraging to see that thoughtful members of most classes, particularly the students, have come to realize very keenly the urgency and importance of educating the common people. The bitter experiences of recent years have taught them the lesson that the uplift of the nation means the uplift of the masses. Uplift means to them in the first place, education. This is amply evidenced by the springing up like mushrooms of so-called "free schools" and "popular lecture bureaus" throughout the country. But as the majority of the "free schools" are conducted by students who are many of them naturally inexperienced and busily engaged in their own studies, the work has been carried on in a spasmodic and hit-and-miss fashion. In fact, through the lack of an adequate textbook which really meets the needs of the illiterate, and a lack of system and coördination very little, if any concrete, result has been achieved.

It is indeed a great pity that while the importance of educating the masses is publicly admitted, practically no serious and scientific study has been made of the Chinese language in recent years with the specific view of working out some device by which the poor illiterate may be taught to read.

The only notable exception is the "600 Character Primer" of Mr. T. E. Tong, formerly of the Shanghai Baptist College. In using a limited vocabulary for teaching illiterates Mr. Tong is unquestionably on the right line. But the way in which the characters are arranged in the primer is much like that of an ordinary dictionary, with just so many individual, detached characters to a lesson. This makes them extremely difficult and uninteresting to learn. On account of the unscientific selection of the limited vocabulary very little follow-up literature can be prepared. The few readers that were worked out were, unfortunately, written in the classical style. It can be readily understood that without a fairly large supply of good and interesting follow-up literature most of the pupils will inevitably revert to illiteracy. However, in spite of these defects, Mr. Tong's book has created a good deal of interest in learning Chinese characters.

Two great movements have recently taken place and have a very significant, though indirect, bearing upon solving the problem of illiteracy in the country. They are:

I. *The Literary Revolution.* As Dr. Suh Hu puts it, "The war cry of the Literary Revolution was "no dead language can produce a living literature." So it was due to the inadequacy of the old classical language to express modern thoughts and ideas that the Revolution was waged. However, the adoption of Pei Hua (the spoken language) has considerably simplified the process of learning to read and write the Chinese language. In other words, one is hereafter, to write as one speaks. It can then be readily understood how infinitely simpler it is to learn in writing what one already uses in speech. The Literary Revolution has undoubtedly made one of the most significant contributions, to the education of the common people though that was not the primary purpose of the leaders. Since the Revolution, not only the majority of the leading magazines of the country are written in Pei Hua, but by virtue of its

very simple and natural style, the number of periodicals, weeklies and dailies, have been multiplied many times.

II. *National Phonetic Script*. It must be clearly understood that the main purpose of the government in preparing the Phonetic Script is not for attacking the problem of illiteracy but for helping toward the unification of the national language, or Pei Hua. The title of the conference, which was called by the Ministry of Education, in the spring of 1913 (the second year of the Republic) unmistakably indicates the function that the Script is intended to perform. It was called the "Conference on Unification of the National Pronunciation" (國音統一會). At that conference the members determined the pronunciation of over 7,000 characters. Phonetic experts are working hard on needed corrections and the day ought not to be far distant when it can be used to great effectiveness. When it is improved, and the national pronunciation scientifically determined, the Phonetic Script will not only be a means of unifying the pronunciation of the national language, but it will also make an invaluable contribution to the problem of mass education. It will do this by substituting for the old Fan Chieh and thus will serve as a very important stepping-stone to the learning of the pronunciation of Chinese characters.

That the adoption of Pei Hua and Phonetic Script facilitates the study of the Chinese language no one can dispute. But the bigger question of "How to get illiterates to learn the language" yet remains to be worked out. To make any impression upon the gigantic number of illiterate masses at all two factors are indispensable. They are as follows:

I. *An Educational Tool*. Confucius has well said, "Effective work is impossible without an effective tool." In order to make the educational tool effective it ought to fulfill at least two qualifications: (1) it must be a tool that enables the illiterate to acquire a maximum vocabulary within a minimum time. The simple reason for this is that the average illiterate, having to "struggle for his rice-bowl" day and night cannot afford one to two years to attend regular school. (2) Its vocabulary must consist only of the characters most frequently used, in Pei Hua, so that no time or energy shall be wasted over characters for which he has no use in his every day life.

With these qualifications in mind, the Popular Education Section of the National Committee of the Young Men's Christian Association sets to work. The tool finally worked out is called "Foundation Characters," a course consisting of 1,000 of the most commonly used characters in Pei Hua. Ever since his return from Columbia University three years ago Prof. H. C. Chen, dean of the College of Education, of Southeastern University, has been working with several of his colleagues on what he terms "The Determination of the Vocabulary of the Common People." With his coöperation and the assistance of a number of students of education who served in the capacity of educational secretaries to the Chinese Labor Corps in France during the war, this vocabulary was determined upon. Space in this paper does not permit a detailed account of the work, but let it suffice to say that this vocabulary represents a very laborious and tedious process of scientific selection from standard Pei Hua literature like "Shui Hu Chuan," "Hsi Yin Chi" "Hung Lou Mung" (Dreams of the Red Chamber), the Old and New Testaments, and an investigation of magazines for women, laborers, merchants and others. A total number of over 500,000 characters have been covered in this study.

Based upon this selected vocabulary, four Readers were prepared. The new characters in each lesson range from nine to ten. These are printed with the National Phonetic Script side by side, and are presented to the readers in the form of a story or fable, a song, a letter, or the biography of some great man. There is a picture with almost every lesson and one exercise at the end of every six lessons. Each Reader contains twenty-six lessons which are designed for the twenty-six week-days of the month. The school term covers four months and one Reader is designed for each month. This arrangement is not arbitrarily made but is based upon the experiments made at different times in many centers.

II. *Educational Campaign.* Having worked out the tool, the next logical step to take seems to be to work out some device by which it can be put into effective operation. In order to do this, no spasmodic or individual efforts can be of much avail. To promote an educational program for over 360,000,000 illiterates *organized coöperative efforts* are indispensable. As has already been pointed out above, one

of the outstanding reasons for the general failure of this kind of work is the *laissez-faire* policy usually employed, the almost total lack of system and coördination. The campaign plan is intended to remedy this. This is a plan, to put it very briefly, that aims at enlisting as many volunteer workers as possible, at coördinating all the forces available in any given community, to *set up* an *educational campaign* and to *carry on* the work. For a better understanding of the plan* the reader is referred to the account of the "Changsha Educational Campaign" to be given later in the paper.

However, the "Educational Tool" and the "Educational Campaign" may sound like good theories on paper, but who knows whether they will work? So, in order to convince the public as well as ourselves of their value and practicability, Changsha, a typical Chinese city, was chosen as the first experiment station. Hence

The Changsha Campaign. The purpose of the campaign was to start a forward movement toward making Changsha 100% literate by arousing popular enthusiasm for the idea and by demonstrating a method. The goals originally chosen were 1,000 illiterates in 100 classes, each pupil to learn and write 1,000 characters (Foundation Character Course) in four months, one to one and half hours a day.

A general committee of seventy leading members of the city representing business men, college presidents, editors, officials, guild leaders, pastors, teachers and students was organized. Out of this general committee five sub-committees on Finance, on Recruiting teachers, Recruiting pupils, Securing classrooms, and on Publicity respectively were appointed to set up the Campaign. For purposes of publicity the following means were used:

1. 1,500 large posters, pictured the terrific problem of illiteracy and the dire need of education.

2. 500 large official proclamations issued by the governor urging all citizens who have illiterate children or apprentices to avail themselves of the opportunity to learn.

*A pamphlet on "Popular Education Campaign plan" has been published in both Chinese and English and is obtainable by writing to the secretary of the Popular Education Section, 20 Museum Road, Shanghai.

3. 26,000 small dodgers "Exhorting Education" and giving necessary information concerning the "Foundation Character schools" were distributed.

4. Regular newspaper material was provided.

5. Two large meetings of shop-masters, chiefly from the manual trades, were held.

6. A general mass meeting for the whole city was held with the governor presiding.

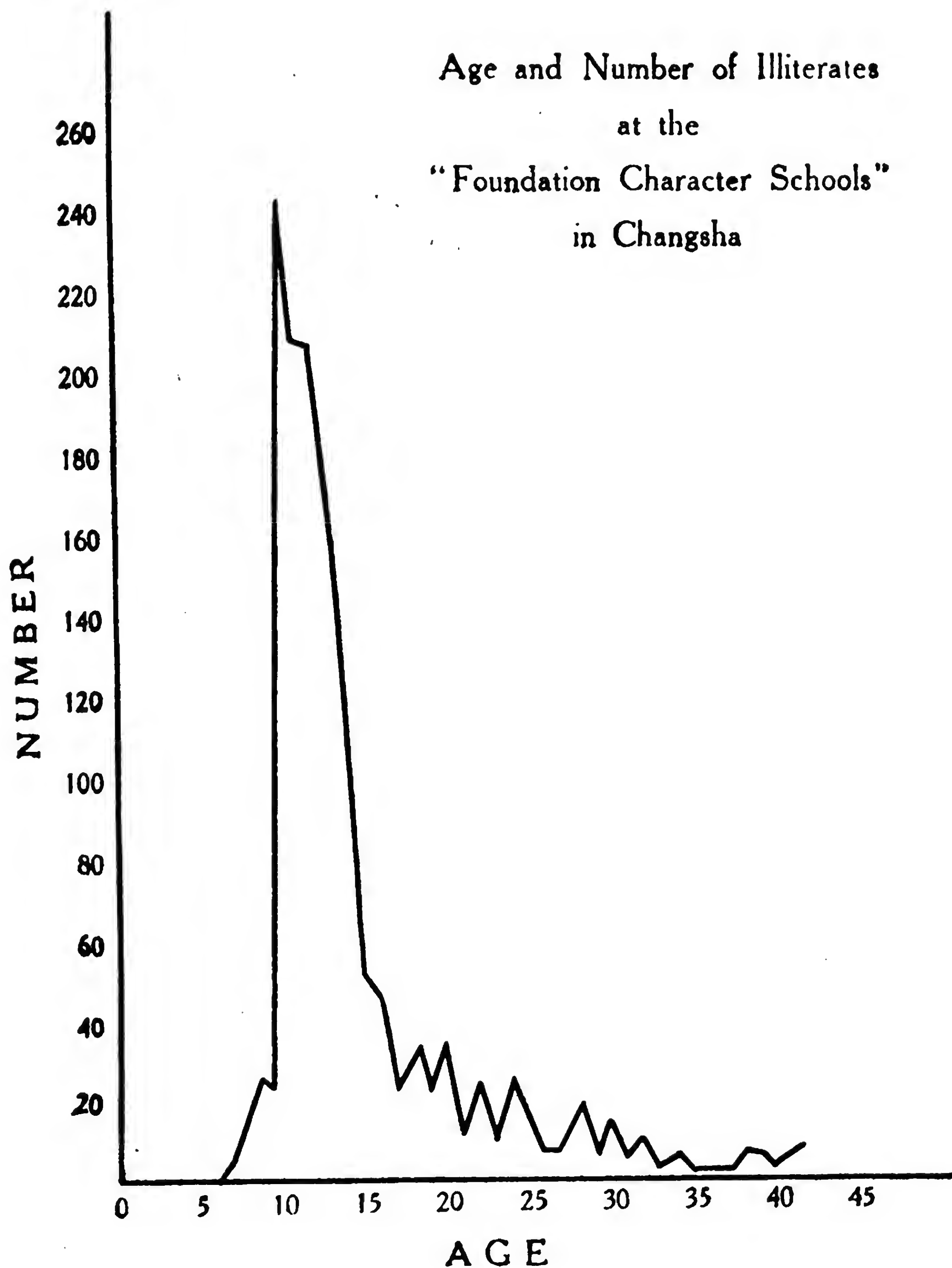
7. A general parade was instituted by students from the colleges and middle schools who carried large banners and lanterns on which such suggestive and appealing sentences were written: "An illiterate man a blind man," "Is your son blind?," "An illiterate nation a weak nation," "China's salvation! Popular Education!," "Can you endure it to see three-fourths of China go blind?"

8. Several meetings of the citizens committees were held.

Although the original plan was to enroll exclusively illiterate boys and men, it was soon found that it was utterly impossible not to include the girls and women. The Y.W.C.A. readily came in and joined the campaign with full force. For recruiting purposes the city was divided into seventy-five districts. Teams of students were organized, trained and sent with registration cards and other necessary literature to cover the small shops, district by district. The work was unexpectedly successful and the recruiting had to be stopped after two-thirds of the districts were canvassed. In three afternoons the men student teams recruited about 1,400 boys and men, and the women's teams about 600 girls and women.

It is interesting to study the age of the 1,320 boys and men. The statistics show that they range from six to forty-two years of age. The significant fact, however, is that 81.1% of the entire student body were between the ages of ten and twenty. The following graph will show the distribution of the ages of the pupils.

The unusually high percentage of youths between ten and twenty certainly indicates, among other things, their eagerness for an education and their accessibility. It is indeed fortunate that this most needy and most "moldable" group should be at the same time the most accessible. For



the free education of youths above lower primary school age, which is approximately between six and ten, the Government has made no provision, not even on paper. It is obvious, then, that unless some opportunity of education is offered to them, they will forever be doomed to the "dark lane of illiteracy." This group is likewise the most strategic group among the illiterates: they are more mature than those below ten years of age and at the same time more teachable than those beyond their age. Furthermore, ten years hence they will be the very members who will play a very important part in society. So, while it is impossible to cover the 360,000,000 illiterates all at one time, it is good strategy to concentrate the attack, principally, though not entirely, upon the youths between ten and twenty years of age.

The other very interesting feature in connection with these pupils is the diversity of trades and professions they represent. The 846 male pupils who had their trades and professions registered represent no less than 55 different lines. It has been generally admitted that it is impossible to get the employers and managers to release their apprentice boys or workers for study, but a glance at the following table will show what can be done in this regard.

<i>Trade</i>	<i>No.</i>	<i>Trade</i>	<i>No.</i>
Laborers	285	Mortar mixers ...	10
Small business apprentices	150	Coolies	10
Shop boys	28	Chair bearers ...	7
Tailors	55	Fishermen	4
Carpenters	22	Barbers	4
Cobblers	20	Weavers	2
Employes	19	Dyers	5
Varnishers	9	Cooks	4
Bamboo workers	8	Fuel gatherers ...	3
Coir workers	7	Laundrymen ...	2
Silversmiths	11	Lumber dealers ...	6
Blacksmiths	6	Vegetable sellers...	5
Coppersmiths	5	Carters	5
Riesha and car pullers ...	33	Rice shop workers.	4
Scavengers	11	Firecracker makers	4
Butchers	3	Ironmongers... ..	2
Tile dealers	3	Spectacle makers...	2

<i>Trade</i>	<i>No.</i>	<i>Trade</i>	<i>No.</i>
Pig buyers... ..	3	Gardeners	47
Distillers	2	Field plowers ...	6
Policemen	10	Herbalists	5
Beggars	2		

And one each of the following :

Mason	Needle-dealer	Umbrella-dealer
Flag-bearer	Cloth-dealer	Foreign goods dealer
Boatman	Rice-seller	Poultry dealer
Brick-layer	Drygoods-dealer	Printing shop worker
Embroiderer	Incense-seller	

It is certainly instructive to note that the men whom we least expect to be interested in learning, attended the schools, such as scavengers, ricscha pullers, fuel gatherers, pig buyers, chair bearers, and herbalists.

120 teachers (80 men and 40 women) from the teaching staffs of Government, Mission and Private schools were recruited. It is worth noting that every one of the men teachers fulfilled the two qualifications, namely, (1) he must be a graduate of a normal school or high school and (2) he must have had at least three years' experience in teaching. These men taught from one and one-half to two hours each evening : *one hour being devoted to character study*, while the remainder of the time was divided between moral talks, singing, and playing. The teachers received no salary. Four dollars per month was paid them for ricscha fare. Several training classes in methods of teaching adolescents, games, singing, etc., were held for the teachers. Over 70 meeting places were secured in all sections of the city. Primary schools, churches, guildhalls, temples, club houses, private residences, the Y. M. C. A., the Y. W. C. A. and other places were utilized. An organization was set up with a president and four supervisors, all elected by the teachers. Three secretaries assisted them in order to provide careful supervision. The term lasted from March to July. The 1,200 boys and men who attended the classes to the very last day of the term took the final examinations : 967 were successful and were given certificates by the governor of the province on the 20th of July, when the graduating exercises were celebrated.

Changsha started its fall work with another large enrollment of new students. 3,000 copies of the "Foundation Characters" were shipped from the Association Press. As mentioned above, the final goal of the Educational Campaign was to make the city of Changsha 100% literate. So this process of enrolling new recruits from term to term will continue until that goal is reached. At the same time plans will be made and teams organized in order to reach out to the rural districts with a view to reaching the greater goal of making the whole province of Hunan 100% literate.

The above account of the campaign shows, among other things, that (1) illiterates, particularly the young, are very eager to learn when opportunity is offered to them, (2) Chinese people can be taught to read the Chinese language in a short period of time when the right method is employed, (3) the great enthusiasm for educating the illiterates which one finds everywhere among the thinking classes can be translated into practical and sacrificial service when properly organized and maintained.

Follow-up Work. The two-fold objective of the Mass Education Movement (平民教育新運動) is (1) to teach the illiterates to read and (2) to give them the right "stuff" to read. So the educational process does not stop when the campaign is launched. Rather it begins where the campaign ends.

The program of the Movement is therefore divided into two sections, namely: the Promotion Section and the Production Section. It is the business of the Promotion Section to promote (1) city-wide or province-wide educational campaigns for the purpose of establishing schools for illiterates and (2) to promote "Reading Clubs," "Reading Rooms," and "People's Libraries" for encouraging the "graduates" to continue their study. The Production Section, on the other hand, produces (1) educational tools like "The Foundation Character Readers," posters and charts for the "Foundation Character Schools" and (2) textbooks and demonstrated lectures on social, political, industrial, health and moral subjects and also publishes periodicals, dailies and weeklies for the "graduates."

There has been prepared by the Production section a series of books, called "Commoner's Series," such

as "Commoner's Letters" "Commoner's Accounting," "Commoner's Geography," "Commoner's Health," "Commoner's Songs," "Commoner's Ethics," "Commoner's Dictionary." The last named probably calls for a word of Comment: it is a book consisting of 2,000 of the most frequently used characters in Pei Hua, scientifically selected from Pei Hua literature like the first 1,000 of the "Foundation Character" Readers. It is calculated that with the help of this dictionary, "the graduate" will be able to read most modern Pei Hua literature without great difficulty. A paper to be called "The Commoner's Weekly" will also be published for the benefit of the "graduates" as well as others who have only a limited vocabulary of the Chinese characters. Books and publications that make for intellectual développement, economic betterment, social and moral uplift are under preparation. It is hoped that through such publications and local "organizations" as described above, the "graduates" may be helped to continue their study and to lead the life of a good and intelligent citizen.

If one can judge by the large sale of the Readers and by the number of invitations from the cities to start campaigns, this mass Education Movement seems to stand a good chance of spreading over the country in the near future. The first issue of the "Foundation Character Readers" came out near the end of February, 1922. The August report of the Association Press of the same year shows that within the short period of five months over 20,000 copies were sold. The fourth edition of the Readers is now being printed. Urgent requests have come in from Wuhan (Wuchang-Hankow), Kaifeng, Peking, Tientsin, Moukden, Kirin, Foochow, Hangchow, Chefoo, and other centers to start educational campaigns in their respective cities. It is hoped that, with the experience that will be gained in these strategic centers of the country, a nationwide system of mass education may be effected that eventually will help to solve the problem of illiteracy.

PART VII

CHAPTER XXVI

DRUG TRAFFIC IN CHINA

W. A. Graham Aspland

In any review of the various aspects of opium and narcotic drug evils it is very natural that we commence with China, the land in which we live, and in whose service so many years have been spent.

What is her present condition with regard to opium and morphia? In her unrestricted days of opium smoking and poppy cultivation, say the year 1905, China imported yearly about 52,000 chests (160 lbs. = one chest) of Indian opium and cultivated about 376,000 piculs (133 1/3 lbs. = one picul) of native opium. Since 1917 not a pound of Indian opium has been imported and at that time native opium became almost extinct. The recrudescence of the last five years during the unsettled political situation and the rampant military domination in the provinces has resulted, in a growth yearly of not less than 74,000 piculs or approximately 7,000 tons of opium.

The southern and central provinces of Yünnan, Kweichow, Kwangsi, Hunan, Szechwan, Shensi and Kansu are the principle sources of supply.

Native opium is sold in Canton at \$2.00 an ounce. Yünnan opium can be bought for 40 to 70 cents an ounce, Szechwan opium for 40 to 50 cents an ounce, Kansu opium for \$1 an ounce, and Jehol opium in Peking for \$1.50 an ounce, whilst in southern Shensi opium has become a medium of exchange, the wages of workmen are often paid in opium instead of coin.

Morphia has during the last five years been making rapid strides into all the Maritime provinces, the coast ports being the centers of smuggling. It is difficult to estimate the amount used but some idea of its magnitude may be judged from Japan's contribution to this illicit

trade. In 1920 Japan imported or manufactured about 800,000 ounces of morphia over and above her home requirements and in 1921 about 1,000,000 ounces. The bulk of this reached China by illicit methods. Japan is not alone though she ranks first in this traffic, as the following list shows.

LIST OF FIRMS WHOSE NARCOTIC PRODUCTS, MORPHIA, HEROIN, COCAINE HAVE BEEN SEIZED BY THE MARITIME CUSTOMS IN CHINA, 1920-1922

GREAT BRITAIN

T. & H. Smith & Co.,	London.
J. & A. Wink & Co.,	„

GERMANY

C. H. Boehringer & Sohn,	Mannheim.
„ „ „ „ „	Niedor-Ingelheim.
E. Merk,	Darmstadt.
Farbwerke Meister & Brunnig	
Hoechst a M. C. Stephan,	Dresden.

SWITZERLAND

Juva Chemical Works,	Basle.
Chemical Works Madoery, Ltd.,	„
Hoffmann LaRoche & Co.,	„

JAPAN

Tao Kagaku Kabushiki Kaisha,	Tokyo.
Osaka Seikwa Chemical Works,	Osaka.
Takeda Chemical Works,	„
Tauabe Chemical Works,	„
Japan Pharmaceutical Establishment,	„
Iwata & Co.,	„
Kyokuto Drug Works, Ltd.,	„
Otto Reimer & Co.,	Tokyo & Osaka.
Hoshi Pharmaceutical Co.,	Tokyo.
Taisho Seuyaku Co., Ltd.,	„
Imperial Hygienic Laboratory.	

UNITED STATES

Mallinckrodt Chemical Works,	New York & St. Louis.
Hoffmann LaRoche Chemical Works,	New York.
Merck & Co.,	„ „
McKesson & Robbins,	„ „
Export Agents, 91 Fulton St., for New York Quinine and Chemical Works,	New York City.

FRANCE

Ferdinand Rogues,	Paris.
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The Maritime Customs seizures for 1920 amounted to 150,000 lbs. of opium and 1,511 lbs. of morphia and cocaine. Of the native Customs seizures we have no figures. We estimate the amount seized at one-tenth of the undetected total.

The curse of the morphia trade is its seductive and destructive method of disposal. Practically all advertised and vended Anti-Opium pills are morphia. Shanghai alone has forty shops making and selling these so-called remedies. We have their names and the pills and powders have been subjected to chemical analysis. All the large towns of the maritime provinces make them and they are peddled to the remotest villages.

A recent seizure in Chinkiang of morphia pills amounted to 116 tins over 53 pounds in weight. A similar seizure was made at Wuhu of 60 tins of "Cough Pills" of which morphia is the chief constituent. Large quantities are destroyed at all the official burnings of narcotic drug seizures.

White pills, Red pills, Gold pills are distributed by the sack along the northern railways. Shanghai Customs Morphia seizures for the September quarter of 1922 amounted to 4,000 ounces and Tientsin to 722, whilst other ports show amounts varying with position and time of year.

A fair idea of the present state of small towns and villages may be judged from the following report from a missionary district in an Eastern province.

I here give a list of small towns, which I will number, instead of naming for we have found in the past, that the missionary is always suspected of giving the information we publish, and is not infrequently subjected to annoyance for so doing.

- No. 1. Opium sold more than two or three years ago. No poppy grown. Opium sold openly and in large quantities chiefly Japanese Red Opium. Several junks owned by military men running from here to Tsingtao, they take grain and bring back opium. Price is cheap. Morphia is sold. There are 80 opium dens in this town.
- No. 2. No poppy. Opium sold, not openly but every one can easily purchase. Morphia sold generally. In November 1921 I toured 11 counties in south Anhwei and found opium and morphia cheap and common.
- No. 3. No poppy. Opium sold secretly also morphia. Quantity unknown.
- No. 4. No poppy. Opium in form of pills to break opium habit is sold openly. Morphia no knowledge.
- No. 5. No poppy. Opium sold secretly in large quantities. Twenty shops in city handle opium. No morphia. Opium comes from No. 6. district and imported there from Tsingtao. Opium markedly on the increase during the last few years.
- No. 6. Poppy very small amount. Opium sold in small amount openly but secretly in large quantities. No morphia.
- No. 7. No poppy. Opium sold not openly but obtainable in large quantities. Morphia sold and easily obtainable in Japanese shops.
- No. 8. No poppy grown. Opium sale considerable and on the increase. It is sold openly and largely carried by soldiers and officers. Morphia little used owing to large amount of opium.

- No. 9. Very little poppy and that only in out-of-the-way places in the hills. Opium sold secretly but not in large quantities. Morphia sold secretly and in large quantities.
- No. 10. No poppy grown. Opium sold openly in large quantities in country but secretly in large quantities in the city. Morphia sold secretly in small quantities. The most common form of opium sold is what is called the Pei-wan pills. These are peddled by the natives and soldiers almost everywhere and the aggregate sales are very large. The price of opium has fallen in the past four years to one half its former price. The Pei-wan is supposed to be of Japanese manufacture.

COUNTRIES MANUFACTURING MORPHIA

At Geneva on September 12th, 1922, the Fifth Commission of the League agreed to recommend that the League request States adhering to the Opium Convention to take immediate measures to limit the manufacture of Morphia. According to the latest Government information possessed by the International Anti-Opium Association, the following list gives the countries and amount of their manufacture and imports for the year 1920.

CHINA	Imported	58 lbs. Entirely from Ja-
	Manufactured	Nil pan.
JAPAN	Manufactured	19,100 lbs.
	Imported	54,500 lbs. of which 27,067 lbs. came from U.S.A.
FORMOSA	Manufactured	8,550 lbs.
INDIA	Manufactured	1,912 lbs. in 1919-20.
SWITZERLAND	Manufactured	5,600 lbs. of medical opium in 1921.
	Imported	7,258 lbs. Morphia in 1920.
	Manufactured	1,674 lbs. Heroin in 1920.
	Manufactured	5,850 lbs. Opium Salts and preparations.
GREAT BRITAIN	Manufactured	40,500 lbs.
	Imported	Nil

UNITED STATES Manufactured No returns but imported 230,917 lbs. of opium chiefly for Morphia Manufacture, and exported to Japan 27,067 lbs. of Morphia and Heroin.

GERMANY Imported 44,410 lbs.
No statistics available, but used to manufacture large quantities.

ITALY Imported in 1921 2,202 lbs.
Manufactured Nil

FRANCE,
GERMANY,
SPAIN,
BELGIUM,
NETHERLANDS,
and DENMARK } have not returned statistics to the League of Nations.

From this it will be seen that Great Britain in 1920 was the largest manufacturer with the U. S. A. second, Japan third, and Formosa and Switzerland closely following. For importation Japan's figures exceed those of all other countries combined. Switzerland, U. S. A. and Italy are moderate and Great Britain practically nil.

For home consumption we have no statistics for Morphia in China, but as the bulk of Japan's manufacture and importation ultimately finds its way here, China unquestionably is the greatest consumer and the United States second.

WORLD'S OPIUM PRODUCTION

Roughly stated the Yearly world production of opium is:—

India	approximately	1,200 tons
Turkey	„	460 „
Persia	„	838 „
China	„	7,000 „

Japan, Serbia, Russia, Egypt, quantities unknown.

The opium monopolies of the East which exist to supply the Chinese coolies working in their territories and incidentally to contribute—as in some cases—upwards of 40% of the revenue of the Colony, are unchanged. They claim

that where there are Chinese, opium must be supplied and a government monopoly is the best and most easily controlled method. Hongkong, Macao, Singapore, Malay States, Siam, Borneo, Dutch, East Indies, all import in fixed quantities yearly from India. Their imports are not increasing, but rather decreasing, whilst their revenue is increased by the higher prices charged.

Kiaochow gave up its monopoly in 1921 and has established municipal control, which intends to bring an end to all opium smoking in five years. All smokers are registered and have a licence to purchase but always in decreasing quantity and no fresh licences are issued. Dairen will adopt a similar system.

No opium of any description is imported into China proper. The two Japanese leased territories of Kiaochow and Dairen imported in 1921, 44,300 lbs. from Turkey and Persia.

ANTI-OPIUM MOVEMENTS

1. LEAGUE OF NATIONS

After the Armistice the League took over the work previously carried on by the Netherland's Government arising out of the Hague Conventions. An Opium Council was formed to deal exclusively with the international control of opium and morphia. Sir John Jordan was appointed as one of the Advisers. The League has largely brought into line the forty-four Countries signatory to the Hague Convention. It aims at restricting opium use to "legitimate" purposes only, under government control, pending complete suppression. The League has drawn up a certificate to be used for the import and export of morphia and all narcotics, which will come into force shortly and be used by all signatory nations. Morphia, etc., will then only be imported for "medical and scientific purposes," and that this certificate shall not be abused a special Committee has been appointed by the opium Council of the League to estimate the medical and scientific requirements of each country. When this certificate system is in operation, its action will be as follows:—

If China wants morphia for medical purposes, an application must be made to the Board of Interior, or

Commerce, and if the Board is satisfied by consular and other evidence that it is required for medical purposes, a certificate stating the amount will be issued. This certificate will be forwarded to say England, and the manufacturer there, sends it to the Export Office of the Government, and an export certificate is granted to the manufacturer to export the stated amount.

This system, if strictly followed, will mean limitation of production and manufacture to meet medical and scientific requirements, and smuggling should cease because the drugs will not be manufactured above legitimate requirements.

The League has accepted the services of the League of Red Cross Societies throughout the world to assist in educating the countries of the Orient, particularly China, on the abuses of opium; and to this end a conference of these Societies will be held in Bangkok on the invitation of the King of Siam in December, 1922.

The work of the League of Nations Opium Council marks one of the greatest victories for social life in the East.

The British "Dangerous Drugs Act of 1920, the Japanese Laws, The Chinese Criminal Code, and the American Jones Miller Bill of 1922 were real attempts to restrict the drug menace, but by the League's International Certificate of Import and Export, production will be so limited that the present laws of these countries ought not be much needed.

CHINESE NATIONAL ATTITUDE

All self-respecting Chinese unequivocally deprecate the use of opium and morphia, even if they use it themselves.

The Central Government is alive to its local evils, as well as their loss of prestige with foreign powers owing to their inability to prevent poppy cultivation.

Many think poppy cultivation and provincial armies are inter-dependent. The taxes on opium support the armies in many centers, and police preventive work is always thwarted by the military. With military disbandment poppy may be restricted. The Chinese Criminal

Code relating to opium and morphia is the severest in the world. The seller of opium can be imprisoned for five years and fined five thousand dollars. The man who cultivates poppy can be imprisoned for three years and fined three thousand dollars. The man who smokes opium, or gives himself a morphia injection may be imprisoned for six months or fined one thousand dollars. Other crimes connected with morphia are punishable with death, or life imprisonment. The Government has appointed four Commissioners to investigate poppy cultivation in eight Northern provinces. The work has already commenced (October, 1922). No poppy will be found for the harvest is long past. Investigation should be made in the months of May and June.

The enlightened civil population is doing but little to remedy the country's condition. A few Anti-Opium Societies are working locally. This Association has sixteen branches in Capital Cities of which that in Tientsin and Kaifeng closed last year owing to official obstruction. A feeling of hopelessness seems to have settled upon all who fought the first opium campaign.

Missionaries are depressed by the growing use of opium and drugs. The Central Government, because of the lack of control over many provinces particularly those growing the bulk of the opium, quietly accepts the rebukes of foreign powers and does little. The International Anti-Opium Association is keeping up vigorous propaganda in China, America, England, and Europe, dealing principally with Governments and the League of Nations. We believe the International efforts of the League's Opium Council will ultimately compel all countries to adopt narcotic prohibition and in the meantime education of the younger generation concerning the degrading effects of all narcotic indulgence is a work open to every seriously minded person.

CHAPTER XXVII

THE CHURCH AND MODERN INDUSTRY

Helen Thoburn

The modern industrial system, and the Church's concern in the human factors involved in it, are still so new in China that the records, so far as any united action is concerned, lie almost altogether within the year 1922.

The pioneering steps in the application of Christian standards to modern industry lay with individuals at work here and there in the few cities which were the first to be industrialized, and in the colleges and the Young Men's and Young Women's Christian Associations, where the social theory and experience for the Church were bound to be first forged. Until within the last two or three years, there were naturally few people in China whose direct experience equipped them to foresee the coming industrial problem; and it still was, indeed, the proverbial "cloud no larger than a man's hand" on the horizon.

But in the meantime the strong trend toward church federation in China was preparing the way for an abrupt united approach to this problem which was to be unique in the church history of the world.

The first recorded manifestation of interest on the part of any joint group is found in the minutes of the Women's Conference which was held in Shanghai in January 1920 under the auspices of the China Continuation Committee. A commission on social service brought in among its recommendations a request that the China Continuation Committee appoint a National Social Service Committee, and call to its staff two women specialists, one on child welfare and one on women in industry. These specific requests became rather entangled with the more general recommendations on social and moral welfare passed at the next two annual meetings of the Continuation Committee, but the fundamental idea had been let loose, and was slowly coming to fruition as the Church gathered itself

together for the great National Conference which was to enable it to speak as one body.

In 1921 when definite plans began to take shape for the holding of the National Christian Conference, an early suggestion was made that among the preliminary commissions there be provision for the Church to face her responsibility for the welfare of the great numbers of men, women, and children now so swiftly being drawn into the new factory life of China. The proposal was made at the spring meeting of the China Continuation Committee by Miss Grace Coppock, general secretary of the Young Women's Christian Association of China, and after the accepted boomerang custom of committee action, Miss Coppock herself was made chairman of a sub-committee of Commission II on "The Future Task of the Church," to prepare a report on "The Church's Relation to Economic and Industrial Problems." During her summer at Pei-tai-ho she called together a preliminary group of North China and other church leaders for informal discussions of this assignment, and on a porch overlooking the Pei-tai-ho bay some of the first tentative suggestions were made which are now bearing such wide-spread fruit. At the autumn meeting of the China Continuation Committee, as material to be presented to the National Conference loomed to rather overwhelming proportions, this sub-committee was almost crowded off the program and it was only Miss Coppock's insistent defense which saved it as a part of Commission II. This was the last meeting which Miss Coppock attended before her death that October and therefore her last piece of public work.

In the following months Professor C. F. Remer of the faculty of St. John's University, and Miss Zung Wei Tsung of the national staff of the Young Women's Christian Association, were appointed as joint chairmen in her place, a full committee was formed, and it commenced a winter's study preliminary to bringing in a report to the National Conference in May.

Before beginning the story of the brilliant record of 1922, we should indicate something of the industrial situation in China as it stood that autumn. For the status of industry itself, its extent, the position of employers and employees, and the conditions under which it was being

conducted, see the article on page 18 of this Year Book by Mr. M. T. Tchou. This present paper will concern itself more with the third party to industry—the consumer or general public, as you will, which in China, in the absence as yet of any articulate public opinion, is represented in the only group organized and inspired to play their part, the Christian Church.

It was a dramatic enough situation. With practically no special leadership or equipment for technical social work, the Church suddenly found itself by virtue of gathering itself together to speak and act as one body, in the very center of the stage.

In distinctly church organizations there was not a man or woman in China definitely assigned to industrial work—a strange mission, when compared with the ranks of more or less highly trained workers in medicine, education, and evangelism. The national Young Men's Christian Association had had an industrial department for three years, and in 1921 had one secretary on its staff, Mr. M. T. Tchou. Under his direction a good amount of industrial information was being compiled. In seven local Y.M.C.A.'s a program of educational, recreational and similar features was being conducted for industrial employees. The Young Women's Christian Association had just begun industrial work in the spring of 1921, by the appointment as its national industrial secretary of Miss Agatha Harrison, head of the department for the training of welfare workers, in the London School of Economics. With her was to be associated Miss Zung Wei Tsung, who almost as soon as Miss Harrison reached China in the spring, had been sent at her instigation informally to represent China at the International Congress of Working Women and the International Labor Conference of the League of Nations, both of which were held in Geneva, Switzerland, in November 1921. A month after Miss Harrison's arrival, the National Committee of the Y.W.C.A., which had been preparing for this new work under Miss Coppock's leadership adopted the following industrial policy: "The Young Women's Christian Associations can choose to begin an industrial program at one of two points; a program of recreational and other activities among employed women, or a program directed primarily toward the making of opinion. Inasmuch as the latter

method is more characteristic of the Young Women's Christian Associations' previous record in other countries and is undoubtedly more fundamental, it is recommended that the National Committee begin at once to make a direct and accurate study of industrial conditions in typical centers to equip it with the knowledge which will enable it to serve both employers and employees in the most constructive ways and to help create the public opinion that must precede legislation."

With one exception in the Y.M.C.A. neither of the Christian Associations had local industrial secretaries on their staffs. It has been felt that this fact gives the distinct advantage of enlisting all social workers, from the first, in this which must be a community-wide piece of work, and that for Church and Associations alike there need be only a minimum of national specialists.

In the larger industrial cities such as Shanghai, Hankow, Wuchang, etc., there was strong social work of various kinds. (In a few of the colleges, notably St. John's, Shanghai College, and Yen Ching, sociology departments were strongly developing). All of these facts were helping, even if indirectly, to prepare the way.

In personnel and organization it will be seen, then, that the church was but slenderly equipped. But over against this, set the fact that she was enabled with the gift of second sight to a unique degree. As someone words it, "China is full of tucks taken in history." A labor situation corresponding in many ways to that obtaining in England one hundred years ago is lifted up and set down in a present equipped with the most up-to-date machine models and with the industrial wisdom wrung by Church and state out of the bitter experience of a century.

In the early years of industry in England and America the Church of Christ was preaching an incomplete gospel. In the last decade, however, the Church in the West, led by a few great social prophets and finally spurred by the war, has come into a tardy recognition of the full concern of Christ for the whole of a man's life. Pronouncements made by two large representative groups in England and America in 1921 may be taken as indicative of this attitude.

The Church of England, as represented at the Lambeth Conference of 1921, took a stand suggested in the following sentences from the conference report: "The church is bound to use its influence to remove inhuman or oppressive conditions of labor in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising, by international agreement, the status of industrial workers in all countries."

The Protestant Church of America, as represented through its Committee on the War and the Religious Outlook, stated in its report in 1921: "According to the Christian conception, God is the Lord of all life and of both worlds, the material as well as the spiritual. He is the creator of the physical universe and has made for man all that it contains. Mankind, in all its relations therefore, must be organized according to the will of God, as revealed in Christ. The entire social order must be Christianized. The world as a whole is the subject of redemption." The report then considers the necessity of the entire reorganization of economic society on the basis of service rather than profit.

The Church in China, then, had not the excuse of ignorance. It had also, owing to the achievements of federation of church forces here, the great advantage of being able to speak with one voice very early in the development of the tremendous human problems brought in the wake of industry.

The year 1922 saw condensed within its short span, achievement which will doubtless star this year when the industrial history of China comes to be written. The first months form an upward sweep of preparation for the two great gatherings which made this year so remarkable—the conference of the World's Student Christian Federation which met in Peking in April, and the National Christian Conference held in Shanghai in May. At the Peking conference, attended by students from thirty-seven nations and including six hundred delegates from the schools and colleges of China, one of the highest points of interest was in the daily forum conducted by Dr. Henry Hodgkin, on Christianity and Social and Industrial Problems. Out of the student body of China will come, probably, a majority

of the factory owners of the future. Consider, then, the significance of the discussions held at Peking, and by student groups all over China before and after the Peking Conference, of a social creed embodying the following points:

Our Creed—

The construction of our ideal society is based on the spirit and teaching of Jesus Christ and therefore we believe in

1. The absolute sacred value of the individual.
2. Love as the basis of human fellowship.
3. Mutual service as the means of human progress.

Our program—

In accordance with the above three principles we propose the following:

(Here follow recommendations, omitted here, regarding, A. Personal and Social Morality, B. Education.)

C. As regards Economics.

1. Coöperation should be the principle of economic development.
2. Economic efficiency should seek the good of society and not the selfish interests of individuals.
3. Neither private nor group ownership of capital is absolute. All possessions are a trust from the community.
4. Ownership of capital and the receipt of income entails a duty to render some corresponding service to the community.
5. In accordance with these principles there should be the utmost development of natural resources with as little waste as possible and with the fullest measure of productivity from the labor of each worker.
6. There should be the largest measure of industrial self-government with real freedom for the worker and a guarantee of continued service in the industry and maintenance from it.
7. Society should be responsible for seeing that every member has a suitable occupation which will provide for life and health. Special provision should be made for the crippled in mind or body.
8. The community should be responsible for the regulation of conditions of labor especially in the case of women and children, and in dangerous trades, and also for the steady improvement of standards in these matters.
9. There should be strict limitation of the amount of wealth that can be bequeathed.
10. Women should have economic opportunity equal to that of men.

This might be the place to insert the fact that at a later conference of all student workers in the Y.W.C.A. it was agreed that the industrial program to be promoted throughout China in the next few years may well provide, and rightfully so, just the appeal to bring more closely together the Christian students and the socially-minded element in the Anti-Religious Movement which is at present so important a factor in the general student movement of China.

Meanwhile, the central committee on "Relation of the Church to China's Social and Industrial Problems" was meeting bi-weekly, in Shanghai, and through its corresponding members scattered all over China was drawing in widely representative material for its report. The report was made under three heads, Agriculture, Handicraft, and Modern Industry. The central recommendations of the last section were lifted out for consideration by the National Conference as a whole (the only measures to be voted upon in this fashion save one dealing with the opium traffic) and for the purposes of this paper they alone are quoted.

"Believing that the Church cannot but accept this challenge, your committee offers the following recommendations: (1) That the Church hasten to equip itself with all possible knowledge on the development of modern industry in China and on the experience of the West upon which we should draw for meeting the situation here. (2) That the Church, recognizing the need for a labor standard for China, endorse the setting, as a goal, of the standard adopted at the First International Conference of the League of Nations dealing with: Hours of work, unemployment, employment of women before and after childbirth, night work for women and children, safeguarding the health of workers, child labor. (3) That in view of the difficulty of immediate application of the League of Nations standard to the industrial situation in China, the following standard be adopted and promoted by the Church for application now: (a) No employment of children under twelve years of age. (b) One day's rest in seven. (c) The safeguarding of the health of workers, e.g., limitation of working hours, improvement of sanitary conditions, and installation of safety devices.

The three-fold labor standard embedded in the above recommendations was passed by the 1189 delegates with but one dissenting vote.

The remainder of the year is a record of the results arising from that action. Like ripples widening out from a stone thrown into a pond, spread the growing interest

in this standard, which, inevitably passed by the great National Conference with only a partial understanding of its implications, was now to meet the test of local endorsement and application.

The first units to endorse it were the National Committee and Shanghai board of the Young Women's Christian Association. Later the Tientsin and Peking boards followed suit. The emphasis laid on this standard by one women's organization of Shanghai spread to others; it is being studied by a joint committee of the social service departments of three leading women's clubs of the city.

The Kiangsu Synod of the Episcopal Church endorsed the standard. In connection with the visit of Dr. Sherwood Eddy the boards of directors of the Tientsin and Chefoo Y.M.C.A.'s also endorsed it. In general all these were but scattering shots in advance of any definite campaign for bringing it before local groups. That has not been systematically begun save by Dr. Eddy in a few centers in the autumn of 1922; by far the most significant and encouraging action yet taken was his securing of the endorsement of the three-fold standard by the Chinese Chambers of Commerce of the two important cities of Chefoo and Peking.

That the Church leaders in the attempt to humanize industry by no means intend to stay up in the realm of vague theory but are ready to pay the cost of their own stand is evidenced by the recently launched campaign to apply the three-fold standard to church and mission contracts. This practical test was first suggested at a meeting of the Shanghai Missionary Association in November 1922, at which there was discussion of the subject, "The Church has adopted a labor standard—what next?" It was proposed on a much larger scale at a two-day conference held in Shanghai in December under the auspices of the committee on "The Church and China's Social and Industrial Problems," which after the National Conference had been asked by the National Christian Council to carry on until the Council at its meeting of May 1, 1923, could effect a more permanent committee. At this conference, which was called in connection with the visit of Sherwood Eddy, there were present about thirty-five men and women representing the Church and the two Christian Associations. Small and

necessarily unrepresentative as this gathering was, it had significance all out of proportion to its size, and seemed the culmination of the record of this rather remarkable year. Its five points of emphasis, stated in condensed form, will speak for themselves:

First, That the group went to rock-bottom, in stating their conviction that industry must be reorganized on the basis of recognition of the supreme value of human life. As a most direct means to this end, it was stated that the reform of wrong industrial conditions is of primary importance, and ameliorative work, while continuously necessary, should be subordinated to, or at least make towards, this greater principle.

Second, That the Church is equipped with enough foreknowledge to enable her to take the lead in China in applying Christian principles to industry which in the west she forfeited, and is ready, so far as this group of church leaders may be considered representative, to do so. The complete assumption of the Church's responsibility in this realm, on the part, apparently, of every member of the conference, was probably its greatest achievement.

Third, That such a program must be undertaken only on the basis of accurate information (to which end it will be noted that definite provision was made for a staff, for the preparation of surveys, etc.).

Fourth, That the measures proposed by this conference (application three-fold labor stand, etc.) should be promoted in the local communities by the united effort of all such agencies and groups (including non-Christians) as can possibly be enlisted.

Fifth, That as the severest test of the Church's readiness to back these standards at cost to herself, all church and mission groups be asked to apply them now, in the letting of contracts, etc.

As this article is being written, shortly after the close of the conference, we know of at least one organization which is re-arranging its printing contracts more closely to conform to the three-fold standard, to its distinct financial loss, and another branch of the same organization which is raising the question of labor standards with the contractors who are putting up its new building.

With the account of this conference the record comes to a close; the next chapter is still in the making. To what next steps does the immediate future point?

It will be seen that a unique feature of the industrial situation in China is that because the day is yet young there is every chance of its being solved by coöperation, before capital and labor and general public settle down into three armed camps as in the west. From the beginning the viewpoint of the employers has been sought by the Christian agencies entering this field. Several employers were members of the committee which prepared the industrial report for the National Conference, and one of the leading employers of Shanghai, C. C. Nieh spoke to this report from the conference platform. The central issue in which employers and church are concerned is the humanizing of relations between labor and capital. It is then of interest to turn aside here for a moment to note the plan of the Young Women's Christian Association whereby a young Chinese woman shall for five successive years be sent for a year's training at the London School of Economics in welfare work. The plan of having on a factory staff as interpreter between employer and employees a welfare or personnel worker is one of England's best contributions to the industrial problem and the Y. W. C. A. feels that in bringing back into China some trained Chinese leaders in this profession it may make one of the most constructive possible contributions. The London School gave the scholarship for the first year of this experiment, and it is at present held by Miss Shin Tak Hing of Hongkong. Several employers have indicated their desire for such a person on their staffs as soon as any are available.

Much of the Church's best efforts seems thus far to be directed toward legislation. The three-fold standard is only a transition step until such time as China shall qualify to come out of her ignominious position with Persia and Siam and adopt the international labor standard of the League of Nations. But any legislation at all is difficult enough in a country so lacking in an active government. In any case legislation is, or should be, but an outward form for an inner good will, and it is entirely possible that the legislative era may be somewhat hurdled over by voluntary action on the part of the employers themselves. . . . China is

a work-a-day country. Factory regulation is but a small part of the Church's concern, but the factory system is in the lime-light and nothing would more quickly react on all of China's working standards than putting it upon a humane standard. Modern industry has been put upon China by the West against her will. The Church, which for the present also comes from the West, can do no less than accompany it with the application to the utmost of the best understanding we have, of Christ's value for each human life.

CHAPTER XXVIII

ANTI-VICE MOVEMENTS

Frank Rawlin

I. CANTON ANTI-VICE CAMPAIGNS

Two distinct efforts along the lines of anti-vice made here in Canton were the Anti-Gambling Campaign in 1918 and the Purity Campaign in 1921.

The Anti-gambling campaign has had a good effect and was a great victory for the Church. This was recognized by all. The good effects of it are recognized by all thinking people. The law still stands for the whole province. Its enforcement depends upon the District Magistrates. The greatest difficult is in matter of getting the law enforced. The gambling habit which has grown up in the long years of licenced gambling is of course the source of our difficulties. The proximity of Macao, which derives a very large revenue from the licenced gambling houses, is a great hinderance to freeing the people from this evil.

The Purity Campaign in some respects failed—namely in getting the government to close up all the brothels. The results of this campaign cannot be measured by acts of the government or perhaps even the lessening of evil in general. Soon after the campaign was over and before the government had time to act the troubles between the two parties in the Southern government came and the whole matter was dropped as far as the government is concerned. We do not feel however that the campaign was a failure. The educative value, not alone to the members of the Churches but to the general public, has been of great benefit. It is having its influence in the lives and the homes of many of the Christians and students. Many of the Christians have set their slave girls free or adopted them legally as their daughters. The sentiment against slave girl traffic and concubinage is growing steadily.

A. J. FISHER

II. WHITE CROSS SOCIETY—NANKING

Last year our society sent petitions to Civil Governor Wang of Kiangsu and General Wang, the head of the Provincial Police, asking that (1) prostitutes driven from Shanghai by the recent restrictions there be not allowed to register here; and (2) that it should be forbidden to train young girls under twelve years for this trade—e.g., teaching them to sing, etc. The Governor and General Wang both agreed to carry out the regulations, whereupon the Hotel Owner's Association petitioned the Governor to reconsider, but he was firm. However, there has been no real backing on the part of the police in this so things are going on pretty much as they were before. We have found out that last year 30 prostitutes from Shanghai settled in Hsiakwan, using the cards of former prostitutes, and the police have winked at the whole thing.

At present our society contains about 100 members, although not all of these take an active interest in our work. We maintain two bulletins, in which we are carrying on a campaign against vice, have monthly meetings for discussion, and from time to time publish pamphlets, so far having published six tracts and one booklet. We also have street preaching against this form of vice along with our regular evangelistic preaching, and maintain a club room where we have a billiard table, reading material, etc.

The discouraging thing about our work is that the business life of Hsiakwan is so bound up with vice, hotels and brothels, opium smuggling, gambling, etc., that it is hard to make any impression upon the most influential people.

JOHN G. MAGEE.

III. FUKIEN MORAL WELFARE ASSOCIATION

The Fukien Moral Welfare Association was organized at Kuliang in the summer of 1919. In 1920 branch associations were organized in about ten centers of the province. In the summer of 1920 there was launched a program to extend the branch associations, enlist the coöperation of the Chinese churches and secure a more representative provincial organization. It was proposed to

use the churches, missions, schools and hospitals as centers for the distribution of literature. Between September 1921 and the next of 1922, special attention was paid to the gambling and lottery evil. In this connection were distributed 1,250,000 anti-gambling hand bills, 120,000 different kinds of anti-gambling posters, 30,000 anti-gambling pledge cards and 10,000 anti-gambling buttons.

Wider interest in the moral welfare program on the part of the Church was secured and a measure of public opinion created against gambling and the sale of lottery tickets. Two officials in Foochow endeavored to issue lottery tickets and had to withdraw them because of this public opinion against them.

It is interesting to note that the missions at work in Foochow, including the Y.M.C.A., each set aside experienced workers with half time for approximately two months.

The Association has met opposition on the part of the officials and have not yet secured complete coöperation on the part of the Christian forces. Up to the present but little financial support has come from the Chinese.

Plans for the future include the employment of pastor Hu Ing Huang of the Methodist Church as Executive Secretary. He will aim first to develop public opinion against gambling. The Association also sent a special petition to the central government protesting against the promotion and sale of lottery tickets by the Chinese government in China in general and in Fukien in particular. Sunday, October 29th, has been set aside as a special day of prayer and giving for the work of the Fukien Moral Welfare Association. For 1923 a budget of \$1,800.00 Mexican has been approved. In addition to the executive officer mentioned above, Bishop John Hind is Chairman and E. H. Munson of the Y.M.C.A. is Secretary and Treasurer.

IV. THE MORAL WELFARE LEAGUE OF SHANGHAI

The Moral Welfare League of Shanghai was organized on May 16, 1918. It was due in part to an invitation to organize a Moral Welfare League extended by the Municipal

Council and a community desire and conviction that such an organization was needed. It has a General Committee made up of those officially elected to represent twenty-two local organizations, including the Churches and the two Associations of British and American women. Eleven of these are women's organizations with approximately 2,500 members. A total of about 10,000 Shanghai residents are represented on the League.

As a result of aggressive effort on the part of the League, a Vice Commission was appointed by the Ratepayers in 1919. This Commission sat for a year. The Vice Commission's report was adopted by the Ratepayers in April, 1920. The leading principle of the Report was stated as the elimination of brothels from the International Settlement. To achieve this existing brothels were to be licensed at a nominal fee of \$1.00 in accordance with the license by-law, and 20% of the licenses, which were issued only once, were to be withdrawn each year until all were withdrawn. A lock hospital maintained by the Council since 1877 was also discontinued. On March 30, 1923, over 70.3% of the licenses originally issued will have ceased to function.

During 1922 certain notorious foreign brothels declined to close, though in two cases they had lost their temporary license and in the other two cases had refused to take out the required license. Acting on the invitation of the police, the Moral Welfare League sent investigators to these places to secure evidence on which prosecution might be based with the result that two of them were completely closed, and in the other case the then inmates and mistress left. This incident proved to be a test case which showed that existing laws are sufficient to close these places down, if aggressive action is taken.

There has been a difference of opinion as to how far the closing down of these public brothels has reduced prostitution. It is however, quite clear that many of the inmates of the houses closed have left Shanghai, and there is general agreement that the problem is less prominent than it was some years ago. The problem is complicated by the ease, however, with which the inmates of brothels closed can move to the French Settlement and other places in China.

The Moral Welfare League on the invitation of the Council assisted in the work of a Commission from the National Council for Combating Venereal Diseases which visited Shanghai in 1920. One result of this visit was that the Council recommended that \$10,000 Mex. be put into a budget for a Special V.D. officer. A member of the Municipal staff has now been secured who is equipped to give special attention to this problem, though up to date, from various causes, little has actually been done.

During 1922 the League had part time service from Dr. F. Rawlinson, a member of the American Board, full time service from Mr. C. F. Li and part time service of Mrs. Cheng and Mrs. Wu as Mixed Court visitors, their function being to report on cases occurring at the Mixed Court. During the year the following publications have been issued:

1. Simple Sex Education in the Home, English, 5,000 copies, Chinese 10,000.
2. Translation of the Vice Commission's Report. Chinese, 2,500 copies.
3. A Brief Historical Statement of the Moral Welfare League of Shanghai, English 8,000, Chinese 15,000 copies.

There has been considerable public correspondence, Among other things the League proposed a substitute condition in the Tavern License which aims to prevent the employment of women in bars, on any terms to solicit drinks, or engage in promiscuous dancing. The text of this proposed substitute condition is as follows:

Proposed Substitute for Condition 9, "Tavern" License.

That no license under a Tavern license shall employ, or permit to be employed, or allow any woman or girl to solicit the sale of or to sell, give, furnish, or distribute in the licensed premises any intoxicating drink or any admixture thereof, including ale, wine, beer, whiskey or spirits to any person or persons, or to remunerate or compensate any woman or girl for selling on any such licensed premises any such liquors, wines, beers and spirits or admixtures thereof as aforesaid, or to employ or permit to be

employed or to permit to visit or frequent the premises any woman or girl to dance with or otherwise entertain persons frequenting such establishment in or on the licensed premises.

This was turned down by the Council on the plea that it was not needed.

Special attention has been given to the relation of the various nations represented in the International Settlement to traffic in women and children. The fact is that all the nations in the International Settlement including China, have either approved one or more of the existing International Conventions on this subject, or have their own, which operates in part in the International Settlement. China and Japan signed the Convention of 1921 though up to date no governmental ratification of the same has been announced. Some attempt has also been given to specific cases of traffic in women which are exceedingly difficult to handle.

In its program for 1923 the League announces a plan for a home of detention for Chinese women or girls charged with public solicitation at the Mixed Court. This has been approved by the Assessors of the Mixed Court and the police.

They also plan to take up aggressively the question of Travellers' Aid work in Shanghai.

The receipts for 1922 total \$6,039.38, all received from the constituent societies and local friends. Of the twenty-two constituent societies, thirteen made cash contributions varying in size; all the larger societies were included in these thirteen.

There has been considerable opposition to the work of the League from some quarters. On the other hand, interest in its work is also slowly growing.

It is in a real sense a community movement. Of course the presence of seventeen nationalities in the one International Settlement, together with the French Concession on one side, and Chinese all around, complicates the situation exceedingly.

CHAPTER XXIX

THE FAMINE OF 1920-1921

Achievements, Lessons, and Christian Participation

Dwight W. Edwards

Extent and Severity of the Famine.

In the summer of 1920 it became evident that a large section of North China would be visited with a severe drought famine. The region affected was the large section of Shantung, Honan and Chihli north of the Yellow River and south of a line drawn between Peking and Tientsin, together with large sections of Shansi and Shensi. The fact that this section coincided with that stricken by the severe famine of 1876-79 when eight to ten millions of people were estimated to have lost their lives awakened apprehensions of a similar calamity. These were increased by knowledge that the failure of the fall crops followed upon almost total loss of the spring wheat and bad crops the year before. In fact in Shantung and Chihli a considerable district had been severely flooded in 1917 and the people had not yet recovered when the second calamity struck them.

Those interested in meeting the situation at once set themselves to determine the number of people who would be destitute and dependent upon relief before the spring crop relieved them. The following table gives the number of people classed as destitute, "chi p'in ti." This table represents the matured judgment of the different committees engaged in famine work.

<i>Province</i>	<i>No. Hsien</i>	<i>Population</i>	<i>Destitute</i>
Chihli	97	18,819,653	8,836,722
Honan	57	11,461,791	4,370,162
Shantung	35	7,488,000	3,827,380
Shansi	56	4,569,497	1,616,890
Shensi (X)	72	6,504,834	1,243,960
	<hr/> 317	<hr/> 48,843,775	<hr/> 19,895,114

Note: On (X): Revised figures of the International Relief Society of Shensi in their absence recent figures published by the Peking-Shensi Famine Relief Society, a Chinese organization are given. The total seems reasonable though evidently a number of counties are but slightly affected.

What then was the severity of the distress which faced these destitute? What are the indications that show the severity? Among others the following may be mentioned.

In the first place the type of food eaten by the people in the affected country sides was a striking indication. The following is a list of foods used widely as food throughout the famine area. These were eaten not only by the destitute but also by others. In places thousands of homes were visited without finding any large amount of other foods. Without question millions of people were living on such food stuffs, a sure indication of starving conditions.

K'ang, mixed with wheat blades	Poisonous tree bean
Flour made of ground leaves	Kaoliang husks
Fuller's earth	Cotton seeds
Flower seeds	Elm bark
Poplar buds	Bean cakes (very unpalatable)
Corn cobs	Peanut hulls
Hung Chin Tsai (steamed balls of some wild herb)	Sweet potato vines, ground (considered a great delicacy)
Sawdust	Roots
Thistles	Stone ground up into flour to piece out the ground leaves.
Leaf dust	

In the second place there was the economic depletion of the people. Houses were torn down for the timbers, land worth \$100 per mu sold for \$3 to \$4. Stock went for a song. Money could be borrowed only at the rate of 3 to 5% per month making the poor of the districts go into bondage to the usurer or the profiteer. When such conditions prevail throughout the district one is sure of severe famine. It was the regret of the famine worker that it was impossible to put on the lists for relief a large number of people with some resources who could pull through with their lives but only by mortgaging their resources for a long period.

In the third place there was the very large migration of the abled bodied to other parts in search for work. These refugees thronged along the railroads in search of

work elsewhere. Generally the direction was north, a strange psychology when the winter draws on. Fully a million people thus left their homes. The committees relieved some even in the bleak plains of Mongolia.

In the fourth place there was the sale of children. Parents unable to support the children fell easy prey to various sharpers, runners of different interests largely evil. Prices ranged from \$2 up to \$150. Even adults were sold. In the Shuntefu district 25,000 children were sold, the number running about equal to the deaths.

The following study of conditions in the district around Shuntefu in Chihli was made by the famine workers there and is characteristic of very many sections of the affected districts.

Number of villages reporting	...	...	...	692
Population	...	...	...	397,700
Destitute	...	...	...	160,119
Frozen and starved	...	...	...	11,377
Sick at present	...	...	...	6,253
Mu of land owned before the famine	...	...	...	1,395,000
Mu of land sold during the famine	...	...	...	187,500
Mu of land planted in winter wheat	...	...	...	581,400
Mu of irrigated land animals owned before famine	...	...	...	42,663
Animals sold during famine	...	...	...	30,034
Number of children sold	...	...	...	9,252
Number of wells	...	...	...	9,155

The Relief Work and the Results Attained.

The above gives some idea of conditions facing those interested in helping China at this time of her trouble. The question was how to meet the situation. In carrying through the work of relief many results were achieved and lessons learned which should be recorded.

INTERNATIONAL ORGANIZATION.

With the knowledge that a severe famine was imminent there sprang up at once a host of societies all over the country. These could be numbered by the hundreds. All were planning their work irrespective of everyone else both in collecting funds and in administering relief.

Appeals were being sent abroad from many agencies and there was every prospect of great confusion in relief and large loss of efficiency. In the midst however of the chaos there grew up a type of organization in the large centers like Shanghai, Tientsin, Hankow, Kaifeng, Taiyuan, Hsian and Peking which stood for Chinese and foreign coöperation and control, efficient methods of relief and a unified program for the whole area. As far as possible they united the various Chinese and foreign societies, urging the pooling of funds and the uniting of programs.

A UNITED PROGRAM OF RELIEF AND ADMINISTRATION.

The results obtained were significant. While during the period of the famine it was not possible to attain actually administrative unity for the entire area large progress was achieved. The above international committees met and divided the entire district among themselves to prevent over-lapping and further appointed the Peking United International Famine Relief Committee, which had been formed with the recognition of the diplomatic body, to act as the head society and serve the others in various capacities. To all intents and purposes centralized administration was achieved. The Peking committee kept in touch with the conditions and needs of the entire area and by presenting the information to the other committees with funds, such as the American Advisory Committee which allocated nearly seven million dollars to the various administrative organizations, the Finance Commission of the Government Relief Bureau in charge of the four million dollars loan on the Maritime Customs Surtax and others, were able to attain a just distribution of all the funds, so that no district either lacked or was over supplied.

A COMMON BUSINESS AUDIT.

Again the various committees agreed to submit their accounts to the audit and supervision of one firm of chartered accountants—Thompson Bros. and Steadman—so that a thorough going business audit of all the funds of the international committees was carried through. A full

financial report for the entire area was made by the auditors. Inasmuch as these funds total over seventeen million dollars, the task was a large one but a most valuable precedent was successfully established.

A JUST DISTRIBUTION OF STAFF.

Not only is a just distribution of funds necessary but of equal importance is an equitable distribution of staff. The Peking Committee was able to render service to the entire area by establishing a Personnel Bureau which represented the entire area in appeals for workers. The report shows that fifty-nine institutions contributed a total of 7239 weeks of service from foreigners and a total of 3259 different Chinese workers. While a good share of these were procured by the various committees themselves, the central personnel committee was able to strengthen those who found it difficult to procure workers. Thus was attained a more just distribution of staff.

COÖPERATION IN GRAIN PURCHASE.

53,000 tons of grain were purchased and shipped into the West Chihli area. This means a train load of fifteen twenty-ton cars moving each day down the Peking Hankow Railroad line for six months. A similar amount was purchased for the East Chihli area, Honan and the other areas. The main purchasing centers were Manchuria, Kalgan and Hsuechow. Competition would have meant rapid rise in price and difficulties all around. To avoid this a Central Purchasing Agency was formed at Tientsin. This agency was able to so arrange the places of purchase on the part of the various Committees as to avoid competition. The results showed that grain was supplied to the committees regularly and in sufficient amounts.

UNITY IN FIGHTING TYPHUS.

Finally must be mentioned the provision by the formation of a Committee on Sanitation for fighting typhus and relapsing fevers which was able to serve not only the West Chihli area but also a number of the other fields.

This meant a unified method for fighting these diseases so common in famine days which prevented loss of life not only to the sufferers but also among the workers.

THE FUNDAMENTAL ACHIEVEMENT.

The funds in the hands were provided to save life and relieve suffering. The task upon the committees was fundamentally one of saving life. It was for this that account must be given.

The task then before the committees was to use their funds in such a way as to avert the calamity of a very heavy death rate among the twenty million people who were reckoned destitute. This required faith for China was bankrupt, England and America had just emerged from the war and at the same time were conducting very heavy campaigns for funds to relieve distress in Europe. The accomplishment of the task seemed little less than a miracle. The only possibility seemed to be to save a few out of the maelstrom of suffering.

How the funds came in is another story but here it should be said that the miracle was accomplished and the calamity averted. There were many factors entering into this but the largest one was the fact that the international committees together with the American Red Cross were able to help with food for at least a month 7,731,611 different sufferers. Most of those were provided with support for two months, a large portion for three months and about a million for six months. The committees had adopted the policy of aiding those whom they put on their lists sufficiently to keep them till the harvest. A tremendous impression was made on the country side by this business like meeting of the situation by the giving relief to the families month by month.

To the committees the months of November, December and January were those of organization and investigation. The spring months were those of achievement. The table appended shows how the committees were able to take on an increasing number of sufferers up to the time of the harvest.

After all the outstanding accomplishment of the relief work was this large scale expression of brotherly love to the afflicted of the country side on the part of the people of China and the whole world.

District	1st. Dec.	Jan. & Feb.	March	April	May	Total
WEST CHIHLI						
P.U.I.F.R.C. 200,000		417,466	1,083,307	1,585,882	1,704,916	1,971,610
EAST CHIHLI						
N.C.I.F.R.C.		528,236	851,400	1,512,000	1,732,001	1,732,001
SHANTUNG INT.						
A.&C.F.R.C. 200,000		159,000	374,920	500,000	600,000	600,000
HONAN						
H. F. R. S.	16,500	350,000	750,000	2,000,000	2,000,000	2,000,000
SHANSI						
F. R. C.	33,000	50,000	30,000	200,000	200,000	200,000
SHENSI*						
A. R. C.	12,000	50,000	150,000	200,000	300,000	300,000
						928,000
Total	461,500	1,554,702	3,259,627	5,997,882	6,536,917	7,731,611

AN INTERNATIONAL EXPRESSION OF LOVE AND HELPLESSNESS.

The above large measure of relief was made possible by the striking international interest shown by generous giving. In the first place there was a wide interest on the part of the Chinese throughout the world, an interest which has perhaps never been equalled. The first large contributions began to pour in from the Chinese abroad—Manila, Hongkong, Singapore, and from the consulates all over the world. This was followed by the participation of the Chinese government as described in another paragraph. Then came the contributions raised locally by the different committees. Finally there was the National Famine Relief Drive which raised in China \$2,300,000, after the ground had been gone over several times by the committees. Of the funds administered by the International Famine Relief Committees 40% came from Chinese sources, while of the total famine funds used by all agencies 66% were Chinese.

* Owing to lack of report, this is only an estimate made at Head Office, based on financial statements.

This large participation by the Chinese was accompanied, as well as aided by the large expression of interest on the part of the nations of the earth. In the United States President Wilson took the unusual step of appointing a China Famine Relief Committee which raised large funds, the largest single amount from any sources. More than six and a half million dollars of these funds were turned over to the international committees for administration. Canada turned in a very substantial sum of over eight hundred thousand dollars while the British Mansion House Fund for England subscribed a good sum. France, Denmark, Italy, Norway, Japan, the Portugese colonies and a multitude of colonies and small states sent subscriptions.

The following tables show both the sums administered by the international committees and also the total by all agencies.

FUNDS ADMINISTERED BY INTERNATIONAL COMMITTEES

	Mex. Dollars.
American Advisory Committee	6,549,000.00
Maritime Customs Surtax Loan	3,960,800.00
National Famine Relief Drive	2,133,132.91
Protestant Episcopal Church of America ...	262,889.03
British Mansion House Fund... ..	175,472.86
Manila Chinese Relief Association	175,750.00
British Famine Relief Fund	89,135.34
Canadian Funds	842,844.90
British Colonies in Far East	296,941.52
Shanghai Chinese Foreign Famine Relief ...	1,537,920.40
Hankow Relief Committee	127,983.40
Japanese Sources	60,296.16
General Foreign and Chinese subscriptions...	1,062,166.67
Interest	25,487.35
Sale of Bags and Miscellaneous Receipts ...	58,812.85
Total	17,358,633.39

TOTAL FUNDS ADMINISTERED BY ALL AGENCIES

	Mex. Dollars.
Through International Committees (including Maritime Customs Surtax)	17,358,633.39
Through the Government Relief Bureau (including portion of Communications surcharges)	3,859,874.78
Through Ministry of Communications	3,040,746.99
Through the Missionary Societies	2,021,178.90
Through American Red Cross	2,428,000.00
Through Chinese Societies	8,000,000.00
Japanese sources (not included in above) ...	427,548.46
Total	37,135,982.52

CHINESE GOVERNMENT PARTICIPATION

Popular opinion to the contrary the Government interest and coöperation in the famine was large and important.

In the first there was the early promulgation of the rules of the Ministry of Communications whereby free transportation for grain and workers was given to the famine societies. Telegrams were also franked for all famine purposes. In addition a reduction was placed upon famine grain shipped into the area for commercial purposes and increased charges for export. The above was a very large saving to the famine committee. To the Peking International committee this meant a saving of at least a million dollars and the records of the Ministry of Communications show that nearly nine millions of dollars were remitted in grain transportation fees.

The saving to the relief committees was a great boon, but the significance of the policy was greater than this. The free grain transportation fees as well as the reduced rates stimulated a very large import of grain into the stricken districts. As a result the country was flooded with grain, the price remained fairly stable and any one who had money could buy at almost any place. This was

the great distinction from the great famine of 1876-1879 and in the largest degree accounts for the comparatively small loss of life during the one of 1920 to 1921.

In the second place, the Chinese Government arranged with the Diplomatic Body for a surtax on the Maritime Customs. On the basis of this as security a loan was negotiated with the four consortium banks for \$4,000,000. This was allocated by a Finance Commission of the Government Relief Bureau consisting of equal numbers of foreigners and Chinese but administered through the International Relief Committees. It should be noted here that this year of surtax netted a total of approximately \$8,890,000.00 and not only was the second largest contribution to the Famine of 1920-21 but also was the backbone of the relief during the following year and is even forming the basis of the Chekiang relief of this year.

In the third place the government made taxes both on the communications systems and the native customs and likin. These were administered largely though not entirely through purely Chinese agencies. The large portion of the surtaxes on the Communications system was administered by the Ministry of Communications in labor giving relief in the construction of the road beds for the Shih Chia-Chwang-Tsangchow and Weihsien-Chefoo-railways. The total sum expended this way was \$2,782,625.84 and coppers 13,000,000. The balance of the funds were administered by the Government Relief Bureau. This sum totaled \$3,825,022.75.

A CONVINCING DEMONSTRATION OF LABOR

GIVING RELIEF

There had been a general conviction due to experiments in previous famines that relief through labor projects of a permanent nature was the best method. At the same time conviction was general that such was not possible on a large scale and further that the cost of relief per person would be so high as not to be justified. The American Red Cross made an appropriation of \$500,000 gold, subsequently increased to \$1,000,000, for relief purposes. Mr. J. E. Baker was appointed director. Feeling that direct relief was accompanied with very many evils

as well as leaving no permanent benefit to the community he determined upon a policy of road building in western Shantung. This was afterwards expanded to a system of roads in Shansi as well as roads in Chihli and Honan. This work won for itself the general conviction that such projects not only were of permanent benefit to the community but also that they constituted the most efficient method of relief. The case for labor giving relief seemed to have been won for this was very much the most favored method of relief in the flood work of 1921-1922, the various committees insisting on its use wherever possible.

PERMANENT ORGANIZATION FOR FAMINE RELIEF

The conviction grew that there was needed for maintaining the experience of the year in a permanent form in order to be ready to meet efficiently each emergency as it arose. To this end an amalgamation was formed of all the international committees which accomplished a pooling of funds, unity of administration, method and policy. The head offices of this committee, the China International Famine Relief Committee are in Peking. This organization has fully recognized committees in eight provinces and is able to do work in five more. It is working not only on perfecting methods of relief but also on means of stimulating the undertaking of preventative measures. This Commission handled the relief in thirteen provinces in the year 1921-1922.

It is also supervising prevention projects such as the Kung Chia Wan dyke in Shantung, dyke repair on the Han River at Hankow and is promoting the undertaking of the Hwai River Conservancy Scheme in Anhui.

PROGRESS IN THE SCIENCE OF FAMINE RELIEF

It has become clear during the relief of this year that relief is a thing not to be done haphazardly but that a scientific, well-thought-through method should be developed which should be safeguarded for use in future emergencies. Otherwise loss in money, and effort is sure to occur. The experience of the famine has made clear these points among others.

1. Use grain in relief rather than money. Flooding the country with grain is not only a benefit to those who are on the relief lists but also to the whole countryside through the keeping down of prices.
2. Keep the sufferers in their homes rather than in camps. In the camps, diseases particularly typhus and relapsing fever are apt to abound. The following out of this policy was the largest factor in preventing the large loss of life from these fevers as had been the experience of past famines. As it was this policy together with a comparatively small but efficiently handled work by the Sanitation Committee prevented much spread of typhus even in the regions where it is epidemic.
3. The value of working through sub-committees representative of the various interests of the community was demonstrated. This gave the powerful interests of the region an opportunity to express themselves and safeguarded the committee from charges of favoritism. These interests are generally the protestant and Catholic churches and the gentry.
4. Help only those for whom you have funds sufficient to carry through till the next harvest. The policy of division of funds among such a large number of people as to give no one a sufficient amount is waste.
5. Plan for the few months before the harvest. Do not be stamped into large relief at the start. The severest time is later and it will be difficult to pick the real sufferers at the beginning.

PARTICIPATION OF THE CHRISTIAN FORCES IN RELIEF

The question naturally arises as to what part the Christian forces played in this year of relief particularly in connection with the work of the International Famine Relief Committees. In general the reply can be given without trespassing on the truth or offending the judgment of those who study the question carefully that without the

Christian participation it would have been impossible to have carried through any such program as is described above, giving a united and efficient campaign of relief to the saving of many lives. In other words the Christian forces were the foundation of it all. Three aspects of the case may be mentioned.

In the first place there is the participation of personnel. Here there was no effort to give a monopoly to Christian workers as every effort was made to get business firms and government offices to set aside workers. When they were able to accede to the requests for help the assistance was most valuable and efficient. Some of the best work of the year was done by such, but as a matter of fact it was the Christian forces who were established over the whole field, saw the need close at hand and were sympathetic to the appeal who withdrew workers from their ordinary tasks and set them to the work of relief. This is most clearly shown by the statistics for workers. Altogether there was a total of 584 foreigners contributing a total of 7239 weeks of work to relief. Of these 497 were from the mission forces, totaling 6315 weeks of service. In other words 85% of the foreign workers and 87% of the total time were contributed by the Christian forces. This was for the foreign workers. It is to be regretted that it wasn't possible to get as detailed statement of the Chinese workers who totaled 2557 but the results would be similar.

In the second place there was the participation in finances. Accurate statistics are not available in this connection. Certain facts may be mentioned. The largest contribution to famine relief came through the American Advisory Committee China Famine Relief. This totaled about 38% of the funds handled by the International Committees and 17% of the total famine funds. It is recognized by the China Famine Relief Committee in their report that the raising of this sum of money in the face of the pressure of the European appeals was due to the coöperation of the secretaries of the different Foreign Mission Boards. It was in other words the churches of America who were able to make possible such a large sum. In addition there were the sums handled privately by the various missions. These totaled \$2,021,178.90. Furthermore missions turned over directly to the International Committees sums totaling above \$300,000.00. There is no method to estimate to

what extent the individual contributions came from Christian workers or to what extent they participated in the campaigns for funds but the totals for both were large.

In the third place there was the contribution to the general spirit of helpfulness and coöperation which made the whole work possible. It was those in the country who first caught the need and the vision. Their letters pouring into the large cities and the homelands opened the eyes of the world to the situation. It was their perseverance and faith which tided over the difficult times until success assured. And it was the Christian emphasis upon brotherly love and helpfulness which overcame opposition to the giving of relief. It was this expression of Christian service which in fact made the work possible.

SIGNIFICANCE TO THE CHRISTIAN MOVEMENT

In the first place the church and the entire Christian movement have been put in a position where they are generally recognized as one of the important factors to be reckoned with in China's national life. There is more than one cause to this result but among such a prominent place must be given to the relief effort. That many of China's students should feel it necessary to openly attack Christianity is significant of this. Furthermore their attack came after the relief work. Be that as it may the fact remains that in the eyes of the country the church has a standing as one of the factors to be reckoned with. This puts an increasing burden of responsibility upon the church.

In the second place and corollary to first is that throughout the countryside barriers have been broken down and doors are open which were formerly closed. It should be pointed out that in doing this work the motive of helpful service and not the advantage to the church in the way of additions to its membership has been the motive. As a matter of fact most Protestant churches have been rather afraid of the church member who comes in during relief times. Many churches refused admittance to any one receiving relief during the period of relief and for some time afterwards. Our friends of the Anti-Christian Movement have pictured us as holding the rice bowl in one hand and the Bible in the other, saying "First read and

then eat." This is far from the spirit of the churches in the work. But the fact remains that the opportunity for the hearing of the message of Christianity is much greater than it has been before and the responsibility correspondingly heavier.

In the third place the church must inevitably prepare for calls for such emergencies in its plans for work. China's government is unsettled and under the chaotic conditions it will be impossible for the government to care for its own famine problem by relief and prevention until stable conditions are attained and a period for carrying through the prevention projects has elapsed famine will recur frequently. What this call means can be shown by the fact that for the period of six months when the bulk of the relief was carried on approximately 4½% of the entire missionary forces of all China were engaged in relief work. The problem before the Christian forces then is to make its plans so as to be able to meet such emergencies as they arise. In the second place the church in its training of workers should equip the Chinese pastors to be able to fit into the needs of their country fields both in the carrying on of relief and in stimulating plans for the general bettering of the community, all of which is closely related to famine prevention. It is inevitable that they be faced with the problem. Why not be equipped for it?

In the fourth place the famine showed in many places one philanthropic project in which both Protestant and Catholic could work together harmoniously in expression of their common faith. In many places committees were formed combining both and relationships were harmonious, both sides benefiting by the better knowledge of the other. Unquestionably, the drawing together of the two great branches of the Christian church is to come about by coöperation in efforts such as this where mutual respect and confidence is engendered. May there be more of such efforts. This example is one of the significant things of the year from the Christian view point.

CHAPTER XXX

THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF CHINA

Mrs. Herman C. E. Liu

It was in 1883 that the World's Woman's Christian Temperance Union was organized. One day Miss Frances E. Willard, president of the American W. C. T. U. went through Chinatown, San Francisco, and seeing the vices of the town—smoking, drinking, gambling and prostitution, felt the urgent need of social reform for that place. With this in her heart, she proposed a World's W. C. T. U. at the annual national convention. American temperance women were very broad-minded, and in response to Miss Willard's appeal, they unanimously voted for a World Temperance Organization. Many years later, representatives were sent to different countries: in China was found Mrs. Chauncey Goodrich of Peking.

Mrs. Goodrich sowed the seeds of temperance among thousands of people. Because of her winning personality and knowledge of the mandarin dialect, she proved to be a most effective organizer, both in the schools and among the soldiers. She also accomplished much among the ladies of the official class in the northern cities. Associated with Mrs. Goodrich for several years was Miss Chen Yü Ling. Later Mrs. Ren Yin Mei was appointed by the World's W. C. T. U. Mrs. Mei traveled through many provinces, organizing local unions and addressing large audiences. With the coming of Miss Christine L. Tinling and Mrs. Herman C. E. Liu (formerly Miss Frances W. Wang), the gospel of temperance was made known all over China. In January, 1922, a national organization was set up in the city of Shanghai. National officers were elected as follows: Dr. Mary Stone, President, Mrs. S. T. Tang, Vice-president, Miss Faith Liu, Secretary, and Mrs. S. L. Wu, Treasurer.

The work is now divided into four departments. Mrs. Ren Yin Mei is the secretary of the Adult

Department. Only Christian women are eligible to membership, though others may sign the pledge and become associate members. Mrs. Herman C. E. Liu is the secretary of the Student Department. The activities of this Department are divided into (1) A Yearly Oratorical Contest, (2) A Yearly Written Contest, (3) Volunteer Temperance Lectures and (4) Social Work. The membership of this Department is about six thousand, of whom five hundred are in Shanghai.

The official organ is called the "Temperance Quarterly," Miss Faith Liu being the editor. The Quarterly was first issued in the spring of 1922. It has now a large circulation. Each member is entitled to one copy. The Quarterly consists of Editorials, News, Temperance Lessons, moral and physiological, Temperance Songs, Articles on Home Economics and Investigation, and Correspondence. During the time when we were perfecting plans to publish our own paper, Miss Laura M. White, Editor of the "Woman's Messenger," gave us space in that paper, for which we are grateful. The Scientific Temperance Instruction Department, of which Miss Christine I. Tinling is the secretary, is an instrument for Temperance Education. Miss Tinling, after eighteen years of scientific temperance teaching in the States, came to China in 1922. The most important part of her work is to give lecture courses of two weeks. These lectures are really normal courses in teaching children temperance lessons. These lectures are given to students who are about to graduate and who aim to make teaching their profession.

Although we have four definite departments, and each has its head, the W. C. T. U. secretaries often have to serve other departments than their own as our workers are so few. On Sundays these women secretaries are often found preaching in churches.

The W. C. T. U. realizes that poverty and illiteracy are just as much enemies of the country as drinking, smoking and gambling. This organization therefore advocates and promotes education, child welfare, and woman's economical independence as necessary lines of work. Funds have been raised to open Day Nurseries in some factories. Little children whose mothers are employed in the factories will be cared for in these nurseries in the daytime as well as during the night shifts. Here nurses and kindergarten

teachers will have charge of the neglected little ones. The daytime babies, their mothers will take home in the evenings; the night babies will go home in the mornings. In Shanghai our student members are also very much interested in social work. They have raised money for opening a Settlement House in the poorest section of the Chinese City. Here women beggars will be given work such as washing, sewing, and many other kinds of woman's work, for which they will receive wages. A free day school is also planned for their children. These women will also receive an hour's education each day. The aims of the W. C. T. U. are high—nothing less than some day to petition our government for national prohibition. King Alcohol, Nicotine, and Opium can be driven out of the country if the people will decree it. Temperance, education and public sentiment, however, are of the utmost importance in achieving this end. The student department has planned to publish a series of temperance lessons by famous doctors and educators. Through them students will be taught the effect of alcohol, tobacco and opium on the human body. This, to the Student Department, is the most efficient and definite way to obtain national prohibition.

The work is, indeed, in its very beginning. The W. C. T. U. seeks to interest churches, social reformers, educators and Chinese officials in this great subject. When sympathy and coöperation are shown from all sides, the nation will have its flag of purity, health, and prosperity. Let us hope for the dawning of that day!

CHAPTER XXXI

THE CHURCH AND SOCIAL DEVELOPMENTS

E. H. Munson

Seldom has the Christian church faced such an opportunity for Christianizing the social life of a community or nation as that which now faces the church in China. In preparing an article on this subject it is impossible in the brief space available to cover adequately the entire field which might be included. In order to make more concrete a statement of what has actually been done by the church along the line of dealing with social problems, I sent out a questionnaire to a few prominent leaders, Chinese and foreign, who are closely in touch with the work of the church in South China. In order to clarify our thinking, I have tried to deal with the subject under three heads, as follows :

- I. Certain principles which should guide the church in its social program.
- II. The church in its social outreach.
- III. Present day experience on these problems.

I. CERTAIN PRINCIPLES WHICH SHOULD GUIDE THE CHURCH IN ITS SOCIAL PROGRAM.

1. *Success in Social Work depends upon the religious experience of the church or individual.*

Holt, in his wonderfully clarifying book "Social Work in the Churches" squarely faces the issue in the first chapter when he says, "The power of a religious community to project a social influence is dependent on the intensity of its experience of God. The church has influenced society most when it has been most preoccupied with the vital experience of God. The religious community must be vigorous, if it would influence Society."

The Christian church faces a dilemma. Either it will be dragged down to the level of the social groups without and will fall a victim to the type of social provincialism and evils which exist therein, or it will be vigorous enough to rise above these and temper all of them with the true humility and recognition of the universal values of the Christian life. The churches to-day which are dealing most adequately with the social problems which they face are the ones whose leaders have the richest experience in their personal relationships with God.

2. The universal task of the church is that of developing a brotherhood among men.

The churches in their dealings must exemplify the coöperative spirit which they are seeking to recommend to society. It will not do for the outside groups to see denominationalism as the churches come in contact with them. We must develop a plane of friendship which transcends denominational relationships and even national and racial lines. Some one has well said that a Balkanized church cannot save a Balkanized Europe. Neither can a Balkanized church save a Balkanized society or a Balkanized China. The churches should coöperate:

- (a) In finding their parish.
- (b) In learning to know their people.
- (c) In diagnosing their problems.
- (d) In organizing worship, fellowship, education, and various phases of relief work to meet the needs of a community. Again Holt in "Social Work in the Churches" says, "Social service is the expression of man in his search for brotherhood. Fellowship is enriched and strengthened by comradeship in common tasks. The tasks are good or bad in proportion as they enrich or defeat the Christian in his search for fellowship."

3. We must recognize the special interests and character of the community and adapt our work thereto.

It is vital that the Christian forces help in the development of the new social life. If they decide to help,

the church will be able to establish itself as an institution vitally interested in the life and needs of the people about it. If they fail to help at this time, the church will lose one of the biggest opportunities it has had, and will develop into an institution that is separated from the life of the community about it. It must adapt itself to the special groups and types of people in the given community and deal with the peculiar needs and characteristics of these groups.

The New England church in America for over 200 years has been typical of the type which we do not wish to see developed in China, i.e., with the members showing a passive attitude toward community problems, and the minister the one militant force in the church. Later there grew up the assumption of responsibility, and self-direction by various groups in our church membership, such as women's organizations, brotherhoods, young people's work for young people, boys' work for boys—a church of much complexity, but yet one with great power and democracy. In this type of church many have been and are now being trained for social organization and service.

*4. The church has an obligation to Christianize
public opinion.*

The time is rapidly approaching in China when the ultimate source of law and order will be public opinion. The church must project itself until it leavens the mind of the masses. It is not an easy task to educate the masses of the people to corporate thinking on moral and social problems; yet not less than this is the task of the Chinese church in this era. Class consciousness is rapidly springing into being throughout China. Some deprecate the student movement, labor unions, and professional and guild lines of cleavage. This class consciousness may be wisely molded and tempered by Christian consciousness; that is, by consciousness of a larger brotherhood. This will bring development in educating public opinion on the problems confronting us.

5. *Concentrate on the most critical problems first.*

The needs are so enormous and the field of social problems has been so little touched to date that the most serious temptation which faces the church as it views these needs and problems is to undertake more than it can actually accomplish. We cannot solve all the problems at once. We should take one at a time and concentrate upon it until results are secured.

II. THE CHURCH IN ITS SOCIAL OUTREACH.

When we face the problem of the church and its social outreach, there naturally comes to mind:

1. The church allying itself with the problems of the home.
2. The church allying itself with the problems of men in occupations and industry.
3. The church allying itself with the problems of the community at large.

1. *The church allying itself with the problems of the home.*

Out of a tragic home experience Hosea gained the thought of God's wonderful redemptive love. Jesus placed his seal of approval on home life and uses home phraseology in setting forth the character of God. With these examples of God, the church should look upon Him as its greatest social opportunity.

We need only briefly mention the fact that the home is the most strategic place in society. The stamp of the home is indelible. The ideas of the fatherhood of God and the brotherhood of man come from the home. The possibilities of the home spirit are unlimited. It has the group spirit. It has character. It has atmosphere. When the Christian spirit is in the home, then society is a long way on the road to becoming Christian. Then, too, the home is wonderful in its possibilities for serving as a training school for citizenship and social living. The church needs to make its contribution to the home.

(a) Inside the church through its family groups, services, and group undertakings.

(b) Through its services inside the home by promoting family worship, elevating the ideals of marriage, raising the place of women in the home, care and training of the children, etc.

(c) By seeing that community activities contribute to the upbuilding of home life, through health and sanitation features, and by making the social life in the home beautiful and attractive for the young people.

2. *The church allying itself with the problems of men
in occupations.*

The church is interested in developing friendships between man and man, and between class and class, therefore it cannot close its eyes to the hatreds which come out of modern industry. Our programs of brotherhood are defeated by class and group clashes.

Every church should know the constituent groups of its community, such as the geographical and industrial guilds, the chamber of commerce groups and the labor groups. If we can more and more follow the lines of natural cleavage in dealing with social groups, the church may have its proper place in elevating each group to justify its own existence on a service basis. We think of the country church meeting the needs of the men and women in the country villages. We look for the larger town and city church to face the problems of the business men and to lift their thoughts and feelings up to the plane of Christian duties, not simply getting in contact with them and securing financial assistance, but to actually Christianize them. Would that our church had more of the courage of the prophets to denounce the selfishness, luxury and dishonesty which seam the life of society.

The church needs to coöperate more with the laborer as he faces his problems and to adapt its program to the needs of laborers. Many churches are organizing each year more universally various forms of relief work, taking

up the problem of unemployment and other forms of preventative work.

The church has been facing the problems of the students; how we need to make a new discovery of what is in the student's mind. This brings us to a psychological as well as sociological problem.

3. The church al'ying itself with the problems of the community.

Some one has defined a Christian community as a social group which thinks of itself and of other groups in a Christian way. Our object is nothing less than the permeation of community life with the spirit of Christ and the raising of the community standards to the standards of Christ. To plan such a program and carry out such a purpose, each church or center must know the out-standing social needs of its community by careful survey. We know of no survey in China equal to the one made in Peking as reported by Gamble in his book "Peking, a Social Survey." In this book Gamble reports in detail regarding a survey made by one of the churches, which deals with the church, family and all problems connected with their social, industrial, and religious life. Such a study of community needs must deal with these problems, with the education, the recreation and the health of the community. We must study carefully the labor and apprentice problems, the condition of the prisons, the amusements in which the Chinese young men are indulging, and then from the survey proceed with a program of productive service to meet these outstanding needs.

III. PRESENT DAY EXPERIENCES ON THESE PROBLEMS.

The questionnaire which was sent out dealt with three phases of our problem :

1. Please mention a few of the social problems of which the Chinese church is beginning to take cognizance.

2. Please mention actual attempts and results in movements toward a solution of these problems which have come to your attention.

3. In your opinion what other social problems should the church attempt to solve in the near future?

Let us consider the replies in the order of the questions:

1. *Social problems of which the Chinese church is beginning to take cognizance.*

One is interested to see how widespread is the social interest of the Chinese church from the replies which have come in from such a small section of China. Grouping them under these headings, we find that the following problems are being considered and in many cases attempts made to solve them by the Chinese church:

(a) General problems of moral welfare, which include gambling, impurity, intemperance, opium and the abuse of drugs, and amusements.

(b) Problems of the home, training of children, early marriages, improvement of home life, conservation of child life, and secondary wives.

(c) Problems involved in social customs, such as foot binding, the freedom and advancement of women, slave girls, concubinage and child betrothal.

(d) The large problem of health and sanitation, the proper care of children, plague prevention, development of sanitary habits in the home and community.

(e) Almost every reply received deals with the enormous task of public education, the problem of illiteracy, and mentions various attempts at mass education.

(f) Relief measures and special care for outside classes such as laborers, blind and maimed children, orphans, flood and famine refugees, sick relief, etc.

2. *Actual attempts and results in movements toward a solution of these problems.*

The Kwangtung Anti-Gambling Association has been unusually successful in bringing about the prohibition of public licensed gambling by the government throughout the province. Their campaign this last year led to a

united request by the citizens for the abolition of prostitution in Canton. Although the municipal government was not ready to completely abolish prostitution, yet they were willing to reduce the number of licensed prostitutes on a decreasing scale.

The Fukien Moral Welfare Association has given special attention during the past year to disseminating literature against various forms of gambling. Although the sudden stopping of the sale of lottery tickets throughout the province was due to the change in government this autumn, yet the public opinion created against gambling by the work of the Moral Welfare Association has had a most healthy effect. Many instances have come to light where outstanding individuals have taken their stand against the practice of gambling. This arousing of public opinion and growth of new ideals can only be brought about by Christian forces working together throughout China. The prime movers in anti-opium associations have been our Christian leaders.

In many places the church is making real progress in dealing with the problems of the home. Many answers show that there is a growing appreciation of women in the home and society. Almost every reply speaks of attempts at solving the problem of early marriages. Possibly many of the mission boys' schools throughout China now have the regulation which is in force in Anglo-Chinese College and Foochow College, Foochow, whereby no student can marry during his school course. The Anglo-Chinese College reports great improvement in the attendance and attention in classes and in scholarship since the enforcement of this regulation. Some schools which have not yet put this regulation in force clearly notice the lowering in the standard of scholarship and lessening of desire for undertaking forms of service on the part of students after they become married during their school course.

The principal of one of the girls' schools in South China depends quite considerably on the influence and policy of closing the doors of mission schools to girls betrothed in childhood and to the children of concubines. It has been most effective in making this custom unpopular. Miss Bonafield, of the Tai Maiu Girls' School in Foochow, has made a careful study of the problem of concubinage and

the influence of the firm stand taken by mission girls' schools on the harmful customs of bound feet, early betrothals and early marriages. Anyone desiring to get the benefit of her experience should write her for the results of her study. The Congregational Church of North Fukien are adopting a policy of permitting no girl in any of their institutions to marry under the age of sixteen.

There is a marked improvement at all Christian weddings and greater respect for the feelings of the bride. One reply deals quite extensively with the unhappy practice of teasing the bride on the night of her wedding day. So far as reported the only attempts to solve this problem have been largely instituted by foreigners, and have consisted of getting up a program of playing games to entertain the guests so that they did not feel cheated out of their rightful pleasure. One who has had considerable experience says that unless something of this kind is started, the teasing is almost inevitable. Another recognizes a strong and growing desire upon the part of former young men students for a home that is clean enough in which to entertain without being obliged to go to a Chinese restaurant. She says, "It is becoming less fashionable to take small parties out of the house for a meal." A number of replies from various parties in South China speak with encouragement of the greater voice which young people are now having in the choice of their life partners. This growing practice will surely have much to do with the making of Christian homes.

Almost every center reports the attempt at solving the problem of illiteracy. Miss Wiley, of the American Board in Foochow, reports wonderful progress on the part of her Bible women who have been specializing on the teaching of illiterates. They report once every two weeks and those taught are examined. The first half of this year over 100 women were taught to read. Evening schools are rapidly springing up in the churches and free schools are wide spread. Classes in romanized, phonetic script and the six hundred characters are being organized.

One district in which the church is rapidly occupying a position of influence reports that the pastors are filled with a new social consciousness and that they are feeling the influence of the Young Men's Christian Association

and adapting it to their church needs. There seems to be a greater willingness to speak against the social evils, to distribute literature on moral problems, and to give money in combating them.

In many districts throughout South China foot-binding has become a thing of the past. If we can deal with the other evil customs of society in the same way by creating public opinion against them, the church will make rapid progress in Christianizing the community life of China.

Health campaigns, with demonstrated lectures, health exhibits, health parades, etc., are becoming quite general. Reports of the Hangchow, Foochow and Canton health campaigns have been given wide publicity. In Canton one result was a greatly increased number of vaccinations in hospitals. The Foochow health campaign of 1920, followed by smaller ones each year since, have made almost universal the practice of using wire screening at food and fruit stores on the streets. The twenty-nine districts in which the health campaign in Foochow was organized centered around the twenty-nine churches of the city.

3. Other social problems which the church should attempt to solve in the near future.

In addition to the problems mentioned above, the following have been given in our replies as needing immediate attention on the part of the church:

(a) Special attention on the part of the church to the problem of Christian young men and young women marrying non-Christians.

(b) The great untouched problem of vocational guidance, thrift, and mass education.

(c) Industrial problems as they affect apprentices and child labor. The conflict between labor and capital. The needs of such groups as rickshaw coolies. Exhibits along the lines of agriculture in the village churches, education, child welfare, etc., have a wonderfully stimulating influence in spreading new ideas to the minds of the people.

(d) Substitutes for evil social customs at weddings, entertainments, etc. We cannot simply abolish gambling,

but the church must be prepared to give the people in their homes and social groups positive pleasures which can take the place of this evil. The Foochow Young Men's Christian Association has used quite extensively a DeVry moving picture machine with films at the time of birthday feasts and celebrations in the homes of its members. This has had an elevating influence in being substituted for the usual custom of gambling on these occasions. One writer urges the church immediately to deal with the problem of boys' work, not simply as the Y. M. C. A. touches it in the large cities, but even in the smaller towns.

(e) A number of replies from various centers urge the importance of establishing social centers in which family group and class gatherings may be held on various occasions. Another feels that the Chinese themselves should pay more attention to the working up of entertainments for the homes. The writer from Ing tai, North Fukien, says, "The social appeal is to-day one of the most potent agencies for the spread of the Gospel. Young preachers are alive to its potency. Their lives, their wives are among the most potent agencies at work." Several writers urge that the men of the church need to work against the evils of early marriage and the secondary wife problem even more than the women.

This all too inadequate presentation of the church and social developments brings to us a consciousness of how little has been done and how much there is yet to do. Let us return again to the thought brought out in the early part of this article, that only those who have a rich experience of God will be able to assist the church membership and the community about it in reaching a higher plane of Christian brotherhood. After all the greatest problems which face the Christian church of China to-day are these:

How can we lead the people in the community for whom we are responsible into a true experience of God? How can we lead the people in the community for whom we are responsible into a true experience of Christian brotherhood?

CHAPTER XXXII

WORK WITH BOYS

L. K. Hall

**"A boy's will is the wind's will, And the thoughts of youth
are long, long thoughts."**

Specialized forms of work in the effort to meet the problem of interesting and winning adolescent boys is a recent development in China.

Beginning with a splendid demonstration in the Shanghai Y. M. C. A., some eight years ago, this work has gradually extended until now most of the Associations have regular secretaries employed for it. There are fifty such Boys' Work secretaries in all, including eleven foreigners. The present enrollment of over 10,000 boys in Junior Divisions represents a gain of 39% during the past twelve months. Missions and churches are beginning to adopt similar methods, one mission in Foochow reporting as many as eight thriving Boys' Clubs in its section of the city.

Boys' Work takes its cue from the natural instincts and vigorous activities of boyhood, and aims to lead boys into the faith and practice of a wholesome, "boyish," Christianity. To some extent it means work *for* boys, in such things as providing game rooms, playgrounds, and other things usually lacking. In a more important sense, it means work *with* boys,—that is, genuine, uncondescending fellowship with boys in play and at work, realizing that there is no more potent factor in a boy's growth in character than his admiration for older friends. Most important of all, it is work *by* boys, and the effort is made to get every boy actively participating in, and sharing the responsibility for, some worth while service.

Building on the instincts which are most potent during the turbulent years of adolescence, such as the "gang" spirit, hero worship, the sex impulse, the thirst for independence, and the instinct to altruistic service, the

principal points in the Boys' Work program in China include the following :

1. The organization of boys into small groups, graded as "older" and "younger," each club with its own officers, a trained older leader, and a four-fold program of Bible study, games, debates, hikes, etc. One regular meeting is held each week: the better clubs meet at least twice.

2. The development of Christian attitudes through frank discussion of the everyday problems of boys, using the Bible in seeking their solution; through games and other "team-work;" and through unselfish service for others. Even poor boys are expected to show this spirit of helpfulness. For instance, one group of apprentice boys in Peking gave an entertainment and feast for beggar boys whom they invited into the factory from off the street.

3. The ultimate goal of leading every boy to give his life to Christ. One Y. M. C. A. in 1921 reported thirty-two boys led into church membership, largely through personal work. In many Boys' Divisions there are small groups or "Inner Circles" of Christian boys whose aim it is to win their associates through prayer and friendship.

These are the main things in the Chinese Boys' Work program,—the general emphases. But there are almost as many aspects as there are local places. There is space only to mention a few.

1. *Game and Reading Rooms and Dormitories.* These range from equipment worth a hundred thousand dollars, to a mere hole in the wall large enough for a ping-pong table, or even a leaky mat-shed where boys can assemble for club meetings and sports.

2. *Boys' Camps.* Several Y. M. C. A's have regular summer camps for boys, and in 1922, a number of Associations in the Yangtze Valley joined in a camp at Kuling. Several missions have held camps during the past year.

3. *Health Campaigns.* As an objective for service work, health campaigns have enlisted the efforts of hundreds of boys.

4. *Free Schools.* In two cities apprentice boys numbering into the thousands have been enrolled in free

schools. This is an example of work for boys, though in many cases volunteer teaching has been done by older boys.

5. *Factory Clubs.* These are regularly organized "four-fold" program groups, meeting usually in the factories.

6. *Primary School Clubs.* These clubs may meet in the school, in a church, or in the Y. M. C. A. Each club is usually composed of boys from a single school.

7. *Deputation Teams.* Older boys have in some cases done preaching on week-end trips into the country. This is not admissible, and the usual plan now is to give talks to the children on sanitation, lead play, tell stories, conduct Sunday Schools, etc.

8. *Playgrounds.* Another example of very resultful work for boys. Churches are more and more using their available space for this purpose. In some cities the Y. M. C. A. is in charge of several free playgrounds at different places in the city.

9. *Father and Son Week.* Over 20,000 persons attended various father and son "fetes" in 1921. The National Sunday School Association joins with the Y. M. C. A. in promoting this feature.

10. *Service Work by Boys.* They have worked in organized teams for the relief and comfort of wounded soldiers. They have arranged entertainments for poor boys. They have served in health campaigns. They have taught Sunday School classes. The list can be extended indefinitely. Such activities are the most worthwhile phase of Boys' Work in China.

11. *Leadership Training.* Most local Y. M. C. A.'s. have groups of young men who meet regularly for training in work with boys. In two universities there are courses in practical Boy leadership for which credits are given.

12. *Scouting.* Many churches and Y. M. C. A.'s. use Scouting as a means of work with boys, adding to the usual Scout program the things that will make it a definite means of developing Christian character.

13. *The Christian Citizenship Training Program.* Otherwise called the "Four-fold Program." This is the name given to the standardized Boys' Club program which is

described in bulletins issued by the National Committee of the Y. M. C. A.

The above phases of Boys' Work, with others that can be mentioned, are at present chiefly to be found in connection with the Y. M. C. A. The period of experimentation and demonstration is not past, but a great opportunity for the Christian church has already been uncovered. The way has been explored for an advance along three lines, all of which mean getting at the boyhood of our cities by direct contact with the community. One road leads into the shops and factories. One road leads into the hundreds of government and private primary schools. One road leads into the field of older boys as found in the Higher primary and middle schools. With the same kind of aggressive, united action that now marks the student work, the Christian forces in China may win conquests in the realm of adolescent youth which will mean a steady influx into the church of boys and young men led to Christ in the years when the surrender to Him is completest, and most abiding in its effects.

PART VIII

CHAPTER XXXIII

PUBLICATIONS IN CHINESE ISSUED BETWEEN

OCTOBER, 1918, AND SEPTEMBER, 1922

Compiled by G. H. Clayton

Note by the compiler.

It must be frankly stated that this list is neither complete nor uniform. This is due to three causes: First, there has not been time since I undertook the work to communicate with some of the Publishers and to receive their replies. In these cases I have supplied such information as I had on file. Second, some of the Publishers have only supplied part of the information needed and time was too short to allow of my writing again to them. Third, an increasing number of books written by Christian authors are issued independently of the Christian Publishing Houses and Bookstores and are not advertised in the "China Bookman." Pressure of other duties renders it impossible for me to search the advertising and review columns of the periodicals in any thorough way, and so many of these books are perforce not mentioned here.

The leading features in the publishing world during the period now under review have been the development of the Lutheran Board of Publications and of the Church Literature Committee, and the amalgamation between the Tract Societies in North, Central and East China. The Lutheran Board is introducing to the Chinese Church some of the best Lutheran Literature and in so doing is opening up new fields of thought, as the Literature of the Scandinavian Churches has been largely overlooked by translators. The Church Literature Committee is following somewhat on the lines of the Society for Promoting Christian Knowl-

edge, and has placed all the churches in its debt by issuing translations of the Apocryphal Books and some of the writings of the Fathers.

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CHAPTER XXXIV

TRENDS OF THOUGHT IN RECENT BOOKS ON CHINA

Kenneth Scott Latourette

In any year's books on China there are usually two or three interests or tendencies that stand out which, though frequently transient, are often significant as indications of important movements. Then there are usually books on current politics, international and national, and descriptions of the country as it appears to visitors. These are generally of little permanent or even temporary importance; occasionally, however, one rises decidedly above the level of mediocrity and comes to occupy a place on the shelf of the most important works on China. Finally there are nearly always two or three, and sometimes more volumes that are the result of long research and ripe scholarship and that make lasting and valuable contributions. To gain a complete view of what the Occident is thinking about China requires a survey of all the various types of books.

The year 1922 has been marked by two groups of events that have especially focused the eyes of the West on China. The first of these was the National Christian Conference which, together with the conference of the World's Student Christian Federation, the Anti-Christian Movement, and the Educational Commission, attracted public attention to the Christian movement in China. Of the volumes that accompanied these events there is no need to write here. Every missionary knows them, or should, if he does not, and they have been far more adequately reviewed than would be possible within the limits of this article. No more noteworthy books on our missionary task have ever appeared than *The Christian Occupation of China* and *Christian Education in China* and both volumes may prove to be epoch-making. Certainly more than ever before, the Christian forces are thinking collectively of their task in China and are endeavoring to solve it together.

The other group of events that has chiefly attracted the interest of the world has been the Washington Conference and its aftermath. With the books associated with this gathering the missionary body may not be as familiar. First of all, it is significant that there have appeared in English several volumes by foreign-educated Chinese that endeavor to present to the world, and especially to Americans, their country's case. Two of these deserve especial mention. Min-Chien T. Z. Tyau, *China Awakened* (Macmillan), is a brilliant attempt to paint China in as favorable a light as possible. The encouraging features in her current life are emphasized and the discouraging ones are either ignored or are passed over lightly. In these days of pessimism it may be well to have at least one book that will attempt to show another side, but one must not look to Mr Tyau for any well balanced view of his country as she is to-day. Ge-Zay Wood, *The Shantung Question, A Study in Diplomacy and World Politics* (Revell), is more soberly written. It is frankly propaganda, for a large proportion of its chapters were prepared for publicity purposes while the author was attached to the staff of the press department of the Chinese delegation at Washington. With a pardonable distortion of historical perspective he declares that "there is no single instance in modern history.....which has stood out so conspicuously as a case of imperialism and international immorality or which has aroused so much moral indignation throughout the world as this so-called Shantung Question." In the chapters written after the Conference he expresses himself as satisfied on the whole with the arrangements about Shantung that were made at that gathering, and those thoughtful Chinese who know the facts must agree with him. It is interesting and encouraging that China should be interpreted to the Western world by her own sons, and these volumes are only two of many that have been appearing in recent years. It is, however, unfortunate that so large a proportion of the authors should be men who have only recently graduated from university and that they should later become so engrossed in other activities that they have no leisure to give to the Occident works of greater maturity. That may come later.

Two books have given an account of the Conference to the English-speaking world, W. W. Willoughby, *China at*

the Conference (Johns Hopkins University Press) and R. L. Buell, *The Washington Conference* (Appleton). Professor Willoughby was attached to the Chinese delegation as a technical expert and his book, as the title indicates, confines itself to what China did and what was done about China at the gathering. The volume is soberly written and contains many documents, both in the text and in the appendices. The author is, naturally, somewhat critical of Japan, but he is a scholar and is moderate in his statements and is not at all blind to the shortcomings of China. He probably represents the attitude of the majority of American scholars who are interested in the Far East: he comes to his task without a knowledge of the language and while he has made a special study of the Far Eastern problem it is only in late years that he has made it a major subject. He is, in other words, neither an amateur in the field nor a thoroughly trained, specialized expert. He is, moreover, inclined to feel that the United States has a distinct obligation above that of other powers to aid China in finding herself. This attitude is often galling to others than Americans, especially to Japanese, and it is involving the United States in deepening entanglements in the Far East. It is an entirely natural attitude, however, and is not altogether indefensible. Buell's is the only serious attempt so far to present in book form a story of the entire Conference. It begins with a study of the situation that gave rise to the gathering, then gives an account of the Conference, and concludes with an estimate of the results of the meeting. He feels that the American delegation was pro-Japanese and that the net effect of the Four-Power Treaty and the naval agreement is to leave Japan supreme in the Far East, out of reach of attack from either Great Britain or the United States, and so to abandon all hope of defending the Open Door. He believes, however, that the Conference made impossible a war between the United States and Great Britain and postponed, "let us hope indefinitely," war between Japan and the United States. He is of the opinion that peace in the Far East is now dependent largely upon the success of the liberal movement in Japan. Mr. Buell is less of an expert on the Far East than is Professor Willoughby and he is a journalist, but he has read diligently, observed carefully, and belongs to the more sober school of his profession. He

represents, moreover, the point of view of many thoughtful Americans. These believe that by the Washington agreements the United States sacrificed her ability to support by force her policies in the Far East and that she may later rue the action as shortsighted. They are of the opinion that war between the United States and Japan is still possible (some of them would say all but inevitable), and that America should prepare for it by holding the Philippines, constructing or reënforcing naval bases, and strengthening her fleet. Just how large a section of the American public shares this opinion it is difficult to say. Certainly the American policy at Washington, which was in accord with the dominant tradition of the State Department to trust to coöperation rather than force to ensure fair play in Far Eastern affairs, had the approval of most of the press. It may prove significant, however, that the criticism of this policy has been so strong.

The increase of American interest in China is one of the most important features of the Washington Conference. It is also seen in the number of volumes on China that have appeared in America in the past year. One would expect that the Conference would call forth books written especially for American consumption, and several of these have appeared, such as High, *China's Place in the Sun* (Macmillan) and Bau, *The Foreign Relations of China* (Revell). There are, however, at least two volumes of more lasting interest which would probably have been written had the Conference never assembled, P. S. Reinsch, *An American Diplomat in China* (Doubleday, Page and Company), and Tyler Dennett, *Americans in Eastern Asia* (Macmillan). Dr. Reinsch's book is an account of his years as minister in Peking and is made up largely from his carefully kept journals. It makes interesting reading, especially for its description of Japanese and American activities in China during the World War and of China's entrance into and part in that struggle. Mr. Dennett is well known in missionary circles for his excellent *The Democratic Movement in Asia* and *A Better World*, both written for popular audiences. In his new book he has written in more solid fashion and for scholars as well as laymen. He has spent a year in the archives of the State Department at Washington and has concerned himself

chiefly with the diplomatic side of American contact with the Far East. He begins his story with the inception of American trade with China, 1784, and carries it down through 1900. As the title indicates, he is concerned not only with China, but with Japan, Korea, the Philippines, and Siam. He attempts to show that American policy for the Far East has been a unit, both chronologically and geographically, that it has, in other words, not been one thing for Japan and another for China, or different under Seward than it was under Hay. On the whole he believes that the Department of State has followed a policy of coöperation with other powers, has stood for the Open Door, and has not sought territorial aggrandizement or depended primarily upon force. There have been times when this policy was temporarily abandoned or modified, as in the occupation of the Philippines, and there have not been wanting those who wished America to depart from it, but in the main it was early developed and has been consistently followed.

The enhanced interest and importance of the United States in Far Eastern affairs is seen not only in the substantial books that are recording her part in them and in her initiative in calling and directing the Washington Conference, but in some of the volumes by others than Americans that are discussing the situation in the East of Asia. Thus General N. Golovin in *The Problem of the Pacific in the Nineteenth Century* (London, Glydendal), believes that Japan will ultimately have to be checked not by gatherings such as that at Washington, but by force, an alliance between the United States and a reorganized Russia.

Of general books on current politics in the Far East there is the usual annual crop and none need detain us very long. In popular, journalist form E. A. Powell in *Asia at the Crossroads* (Century) writes on Japan, Korea, China and the Philippines. Sydney Greenbie, who has written rather voluminously of late after a residence in Japan, brings out a new book on *The Pacific Triangle* (Century), the triangle being China, Japan, and Australasia. A Spaniard, A. Révész, has a volume on *La Conferencia de Washington y el Problema del Pacifico* (Madrid, Biblioteca

Internacional). B. Lenox Simpson, under his familiar pen name, Putnam Weale, adds another to his already long list of books under the title *An Indiscreet Chronicle from the Pacific* (Dodd, Mead & Co.). Pasvol'sky, in *Russia in the Far East* (Macmillan) speaks particularly of Bolshevist intrigues in China, but deals also with some other features of Far Eastern life.

There is too, the usual grist of descriptions of China, valuable often as records of the country in a particular year, and occasionally rising to the rank of an original and permanent contribution to our knowledge of the nation. It is not certain that any of this year's publications will attain to this latter class. High's book has already been mentioned. In addition there is a volume by Bertrand Russell, *The Problem of China* (Century). The name of the author will attract many readers, but the majority of them will be disappointed. The descriptions are superficial and while there is occasionally a stimulating question, the book will be misleading to many who do not know their China and will be but of little help to most of those who do.

Nearly every year sees added to our shelves books that make some permanent contribution to our knowledge of China and that every lover of China ought to know. They deal usually with the history or some form of the culture of the country. The current year has been no exception to this rule, an indication that the tribe of sinologues still flourishes. First of all, Cordier is bringing down to date his well known *Bibliotheca Sinica* and is adding an index to it. The first fascicule has appeared and others are to follow. The Reverend J. P. Bruce, a scholarly and honored member of the English Baptist Mission, is the author of a translation of a part of Chu Hsi under the title, *The Philosophy of Human Nature by Chu Hsi* (Probsthain). We have long needed an English edition of Chu Hsi, and while Mr. Bruce is not attempting to give us a translation of the complete works of the Sung author, he is doing so for some of the most important sections and his work should prove of permanent value. Friedrich Perzynski is the author of a well illustrated book, *von Chinas Gottern, Reisen in China* (Kurt Wolffverlag, Munich). The

title well indicates the nature of the work,—descriptions of the images and temples of various parts of China based on information gleaned from travels in the country. E.T.C. Werner, who has done such extensive work in Chinese sociology, presents us with a new volume on *Myths and Legends of China* (G.G. Harrop and Co., London, Calcutta and Sydney). The material in English on Chinese drama has long been the scantiest, and it is, accordingly, of interest to see appearing in one year two books on the subject. One by Kate Buss, *Studies in the Chinese Drama* (Four Seas Co., Boston, Mass.) is decidedly popular in its nature. The other, by the well known tutor to the emperor and authority on religion, R. F. Johnston, bears the title *The Chinese Drama* (Kelly and Walsh). It makes its début in rather gaudy attire, but for all that it is full of interest to those whose tastes are more sober. Quite the most sumptuous volumes on China that have appeared during recent months are the three of text, the one of plates, and the large set of maps that under the title *Sirindia* give to the world the official account of the late expedition of the author, Sir Aurel Stein, to Central Asia. Pictures of long abandoned sites once well populated but now arid, reproduction of paintings and sculpture that show the influence of Greek art, and records of documents rescued from oblivion in the desert, throw even fuller light than did *The Ruins of Desert Cathay* upon the former life along the overland trade routes that connect China with Central Asia. There was published, unfortunately, only a limited edition, and the work is already out of print and is selling at a premium.

If one may sum up the impressions of the year's books, the dominant features are first, the increasing visualization of the unity of the task of the Protestant Churches in China and the desire to base a study of that task upon a careful examination of the facts about their problems, achievements, and environment; second, the enhanced role that the United States is playing in the Far East, and the heightened interest of that country in China; and third, the continuation among Europeans of a scholarly interest in Chinese culture and studies. For China 1922 was, of course, an unusual year, for because of several reasons, the attention of the world was in part

focused upon it. The latter part of the year saw that attention diverted to the Near East. That diversion would seem to be only temporary, however, for conditons in the Far East are such that the Western World and especially the United States must continue to concern itself with what occurs there.

PART IX

CHAPTER XXXV

WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE

T. P. Mei

The World's Student Christian Federation is an organization which unites groups of Christian men and women students throughout the world. Founded in 1895 with only five national units, it now includes in its membership twenty-six National Movements among which are the Christian men student movement and the Christian women student movement of China. The War has made it impossible for the Federation to meet since 1913 when its tenth conference was held last April. In spite of the financial difficulty of sending delegates to the Far East and in spite of the material suffering and spiritual strain which the War had created in Europe, the Federation accepted China's invitation to hold the eleventh World's Conference in China, because it could foresee the supreme service it would render, by so doing, to China and the Chinese students while passing through this critical hour of pressing need and fearful unrest.

So the eleventh Conference of the World's Student Christian Federation took place in Tsing Hua College, Peking, April 4-9, 1922. It was both a world and a national conference. "The delegates represented five races and thirty-two countries; 129 came from outside of China and 635 from China, making a total of 764. While mainly protestant, yet the Roman Catholic and the Greek Orthodox churches were also represented." The theme of the Conference was "Christ and World Reconstruction."

As the period of the Conference was only six days the schedule had to be compact. Addresses were delivered at the beginning and the close of the day. While all were spiritually uplifting, some were also intellectually satisfy-

ing. The three lectures on "Christianity and Science," "Christianity and Philosophy," and "Christianity and Culture," all given by specialists on the respective subjects, were purposely arranged to meet the disturbed mind of the students all over the world and especially those in China. Intense interest was shown in the Forum Discussions. The Conference divided itself into six groups, each taking up one of the six topics of (1) "Christianity and International and Inter-Racial Problems," (2) "Christianity and Social and Industrial Problems," (3) "How to Present the Christian Message to Students of To-day," (4) "Christianizing School Life," (5) "The Student's Responsibility in the Work of the Church," and (6) "How to Make the World's Student Christian Federation a more vital force in World Reconstruction?" These meetings were informal and no resolutions were presented or taken up, but each delegate present was given chances to bring to light what was being thought by the different student movements about some of the greatest problems before the Federation.

Much mutual understanding and sympathy was brought about in the Conference by the sessions in which reports of the life and thought of the students and the student movements of the different countries were presented.

These reports revealed the fact that although materially students in some parts of the World had a better chance than their fellows elsewhere, spiritually they were facing a universal upheaval and readjustment. But the encouraging feature was that among these disturbances, students everywhere were seriously engaged in thinking through the most fundamental religious problems. This sharing of success or difficulty, this exchange of experiences, and this fellowship in Christ brought the Conference not far from the realization of its watchword: "Under Heaven One Family."

Besides the regular programme, many chances were found for making acquaintances and cultivating friendships. The informal meetings between countries like Great Britain and China, Japan and China, Great Britain and India, etc., gave a vision of what could be done to remove international injustice and bring about a world brotherhood, if relations between nations as well as individuals were all founded in the spirit of Christ.

After the Conference several international teams were organized composed of the prominent leaders in the Conference. They visited a number of the student centers in China. Thus an echo of the striking note of the Peking Conference was reflected almost everywhere in this land.

The Conference met only for six days. Students went back to their schools and work, and were scattered all over China and the World. But they went back different and changed. In Peking, during those few days, they had caught a vision, the vision of the possibility and the practicability of "Under Heaven One Family." They would thenceforth pray with our Lord "Thy Kingdom come" with deeper meaning and clearer insight. Such a vision is not likely to vanish soon, and we have every reason to expect that the students would from this epoch-making year enter upon a new life—a life of loving their neighbors as themselves and living not to be served but to serve.

CHAPTER XXXVI

WORK AMONG TRIBES IN SOUTHWEST CHINA

W. H. Hudspeth, B.A.

The tremendous extent of missionary work amongst the Tribes of Southwest China has never been fully realized by the Chinese Christian Church. The story of this work is soul-stirring and inspiring. Two missions, The China Inland Mission and United Methodist Mission have been engaged in tribal work for many years, and recently the Pentecostal Mission Union have also taken up this work. In Kweichow missionaries giving special attention to the tribes are working in Anping 安平, Anshun 安順, Chenyuen 鎮遠, Kopu 葛布, Kweiyang 貴陽, Panghai 榜海, Tating 大定, Tsunyi 遵義, Shihmenkan 石門坎, Tungjen 銅仁 and Sifangching 四方井. In Yünnan the principal centers are Hsinshao 新哨, Likiang 麗江, Talifu 大理府, Tengyueh 騰越, Tungchwanfu 東川府, Wutingchow 武定州, Yuanmenghsien 元謀, Szemao 思茅, and Mengtsz 蒙自; while in Szechwan a work is developing from Yun-ning 永甯. All these places can be found on an up-to-date map of China. Some centers have become important and found a place on recently published maps solely because they are centers of tribal work. Amongst illiterate peoples literature and writing have been introduced. This has led to letter writing, with the result that the postal commissioners have been persuaded to establish small branch post-offices in hitherto unheard-of places. In the above enumeration of work-centers I have not taken into account the interesting work that is being carried on to the west of Chengtu (Szechwan) up to and on the borders of Tibet.

The tribes which are being reached and evangelized are the Black, White and Red Ichia 夷家, the Min-chia 民家, Chongchia 中家, and Longchia 農家, the Hwa-Miao 花苗, the Ta-hwa-Miao 大花苗, the Hsiao-hwa-Miao 小花苗,

Ts'ing Miao 青苗, Hch Miao 黑苗, Hung Miao 紅苗, the Big-wooden-comb Miao 大木梳苗, the Magpie Miao 喜鵲苗, the Peh or Ch'uan Miao 白或川苗, the Shui-hsi Miao 水西苗, and the Han Miao 漢苗; Kop'u 咯哺; Laka 啦嘎; Lisu 啦嘸; Shan.

Members and enquirers are numbered by tens of thousands. Hundreds of churches have been built, in very many cases the expense of building being borne by the natives themselves. Dozens of primary schools have been opened; there are a number of intermediate schools; and one middle school is being established. A significant factor is that a number of tribes boys are now in the Union Middle school at Chengtu, and an Ichia and two Miao are now studying medicine in the Union University of that famous town.

For detailed returns the reader is referred to the Survey volume published by the Continuation Committee.

The Gospels have been translated into many of these tribes tongues and the whole of the New Testament has been translated into the Hwa Miao language. Dictionaries, grammars, catechisms, hymns and tracts have been made of the different tribes languages.

Large Sunday congregations are to be met with through-out tribal areas, and the number of employees as compared to the number of members is amazingly small.

Such in brief is the present position of the work.

The needs of this work are considerable. Perhaps the greatest need is a native ministry. The tribes people are scattered. They live in the wilds on lonely stretches of hills that are most difficult of access. They have no towns. To reach them entails long, wearying, exacting journeys. There will never be a sufficiently large foreign staff of workers to do all the travelling that tribal work involves. Nor is such a staff needed: The tribesmen make splendid workers and if the different missions would coöperate and train a native ministry a very great and pressing need would be supplied.

And women workers must be trained too. Hitherto nothing has been done on these lines. The tribes women

have very much more freedom than Chinese women and they wield considerable influence. If some far-seeing lady teacher would train tribes' girls and women she would do for these tribes what Florence Nightingale did for the nursing profession.

Many of the tribes are of a low social order. For a number of generations the vigorous Chinese have been submerging these tribes, a majority of whom live on the verge of starvation. Many are miserably poor and are continuously underfed. Unless the standard of living is raised, these tribes will die out as the aborigines of Australia are dying out. This would point to the need of some form of industrial training along agricultural lines. Many generations ago the Miao were hunters and lived on what was caught in the hunt. The passage from the nomadic to the agricultural state is proving most difficult to them.

Doctors and hospitals are sorely needed. Hitherto the medical work done has been distressingly incomplete. If a young doctor were to go to any of these tribes, he would become to them a Livingstone or a Grenfell.

Better equipped and better staffed schools and better educational facilities generally form an urgent need. With the exception of the Ichia, most of the tribes were entirely without education until the Church claimed them; but up to the present only a beginning has been made in educational work. There is eagerness for knowledge and instruction and the supply is far from being equal to the demand.

The possibilities of tribal work are alluring. If the work that has been done in different parts of China amongst and for the Chinese had been done amongst the tribes, converts would have been numbered by hundreds of thousands, as tribespeople are much more responsive than are the Chinese. The major part of the tribes are affectionate in disposition and open to the reception of the Christian message. Some of us are keenly interested in this work because we believe that it is going to prove a lever to enable us to reach the Chinese. There are signs that point to this. The Chinese see what Christianity is doing for these tribespeople and not a few are thereby led

to take an intelligent interest in our teaching. There are great religious possibilities amongst tribespeople. Some of the people are particularly receptive and can readily grasp the inner meaning of Christianity. And they not only grasp the meaning. They put it into practice. By their lives they illustrate the great truths of the Bible. Thus they may become a stepping stone between East and West. In many cases the aborigines seek the missionaries rather than wait for the missionaries to approach them. Some of the tribes people are themselves born missionaries. Having received Jesus into their own lives, they pass on the glad news to others. Many are generous givers. They are willing to make sacrifice, they are willing to endure hardship. Along these lines they will make a decided contribution to the Chinese Christian Church.

As with the Chinese work, and indeed with missionary work throughout the world, there are difficulties, great difficulties. The low social scale of some of the tribes has proved a difficulty. Illiteracy is a great difficulty. Amongst the wealthier tribes opium smoking is a difficulty. Amongst the poorer tribes, there is the difficulty that always comes when a Gospel of freedom is preached to a serf people. Many of our difficulties are similar to those caused by the Reformation in Europe when the poorer peoples would have thrown off all restraint. An outstanding difficulty is the question of shepherding. The people are scattered and how to look after them is a troublesome problem. And tribespeople must be carefully shepherded or there will be notable lapses. It is generally understood that after a great revival the crucial test is the proper nurturing of the new converts. So it is with great tribal movements. After the first enthusiasm has passed, the problem is how to train and educate and care for great numbers of people who in spiritual matters are children. Much of teaching and leading and sympathetic encouragement needs to be done.

But our greatest difficulty is that more people are asking for teaching than the missionaries can deal with. This is the Macedonian cry. Heed!

The work continues to grow and the Lord of the Harvest ever beckons on to further fields of ripened grain waiting to be garnered. Now new tribes are moving and

in southern Yunnan a great harvest awaits the men and women who have sufficient heart and sufficient vision to take up this work. We commend all our work to the prayerful consideration of all friends of missions.

CHAPTER XXXVII

THE NURSES' ASSOCIATION OF CHINA

Cora E. Simpson

In all her thousands of years of history China has had no place in the world's history of nursing, for she has considered the care of the sick as "work only fit for coolies" until the advent of the trained nurse in this generation. The first graduate nurse to engage in Mission work in China was Miss Elizabeth McKechnie (Mrs. C. H. Thompson) who came to China in 1884, and began her work in the Margaret Williamson Hospital, West Gate, Shanghai. The first Chinese nurse to be trained abroad was Miss Elsie Mafung Chung (now Mrs. Lyon) who was graduated from Guys Hospital, London.

"Hampton Robbs" was the first book on nursing translated into Chinese. Small group meetings were held in different sections of China in 1908, but the organization of the N. A. C. did not take place until 1909. Nurses were few in number, separated by long distances, and ways of travel were difficult and expensive.

The Meetings held at Kuling in 1912 mark an epoch in the growth of the N. A. C. Plans were made for Registration of Schools, Course of Study and National Examinations and the N. A. C. Diploma.

The first National Conference was held in Shanghai in 1914 and representatives were present from all over China.

Different words had been used for "nurse" in different parts of China, but it was not until 1912 the word was selected by the Terminology Committee and adopted by the N. A. C. at the Conference in 1914 and thus passed into the Chinese Language.

The first publication of the N. A. C. was a page generously given by the Editor of the C. M. M. A. Medical Journal. Later a News Letter appeared, and not until 1920 was the present Quarterly Journal for Chinese Nurses

launched. It is a splendid paper published in both English and Chinese, and should be on the Reading Table of every school in China as one of the leading Educational Magazines of the country.

Many other books have followed Hampton Robbs Text on Nursing until now a fine lot of books are available for our Schools of Nursing of the N. A. C. The N. A. C. work has grown until now we have over sixty registered schools of Nursing for both men and women, scattered in all parts of China from Szechwan to Shanghai and from Peking to Canton.

Our national examinations are given once a year. This year one hundred and twelve Diplomas were given to successful candidates. The N. A. C. gives two post graduate courses to graduate nurses with two special diplomas, making in all three national diplomas and three school diplomas if the complete N. A. C. Course is taken.

This year the N. A. C. was admitted to membership in the International Council of Nurses, and now through her delegates will help make the plans for the nursing work of the world, 1912 to 1922. Not so long is it? "What hath God wrought!"

That small group of nurses has grown until now we have an active membership of about 450. To encourage Chinese membership all Chinese nurses who hold the N. A. C. diploma are eligible for membership in the Association and through the Association to membership in the International Council of Nurses.

The Convention held at Hankow in January was the best one ever held and representatives were there from all over China. Great forward plans were made, such as local Auxiliaries for Chinese Nurses, a Committee on Nursing Education and a General Secretary who would be free to give her full time to the N. A. C. work. These plans are being carried out.

The future of the N. A. C. is "as bright as the promises of God." We are here to build up a strong, scientific nursing profession among the Chinese, to train young men and women to care for China's sick ones and to be her "teachers of Sanitation and Guardians of the Public Health" as one Governor said, and to help supply the Hospitals of China with well trained Christian nurses.

We are here to have our part in proclaiming the Gospel of Sanitation and in Health Evangelism and Education, in all Baby Welfare movements and in every question that has to do with making China a happier, healthier place to live. We are here to prove to the country, the educators and the young people that the nursing profession in China offers one of the greatest fields for life service found anywhere in the world to-day. Because of her splendid system of education with uniform curriculum, central examinations and national diplomas, and the rapid growth from scattered groups to membership in the International Council of Nurses in ten years and, best of all, the untiring service she is daily rendering to China's sick ones, the Nurses' Association of China holds an enviable undisputable and unsurpassed position in China to-day as a great educational association, as a world's power in the nursing profession and as a great nation-wide health campaign movement that will never cease until every home in China is a home of health and happiness. We are here to serve.

CHAPTER XXXVIII

PROGRESS IN HEALTH EDUCATION

V. B. Appleton, M. D.

The Council on Health Education officially represents only the National Medical Association, China Medical Missionary Association, Young Men's Christian Association, Young Women's Christian Association, and the China Christian Educational Association, but its purpose is to serve all China in matters pertaining to health education through organized Missions and the Christian Church.

The year began in the midst of a smallpox epidemic in Shanghai. Dr. Peter and Dr. Woo took an active part in the vaccination campaign.

At the invitation of the Philippine Islands Medical Association and the Philippines Chapter of the American Red Cross, Dr. Peter went to the Philippine Islands in February, 1922. He was received with great enthusiasm, and his public health lectures were well attended. This visit of Dr. Peter to the Philippines was important in arousing popular interest at a period of re-organization of the Sanitation Department.

Dr. Peter took an active part both in the preparatory work and during the National Christian Conference. He was on the committees which prepared the reports for Commission five and eleven.

In August, 1922, Dr. Peter was appointed Honorary Secretary of the China Central Committee of the American Red Cross. The interest of the American Red Cross in public health, as well as in relief work, makes this an important connection.

At the invitation of the League of Red Cross Societies, Geneva, Switzerland, Dr. Peter attended the First Oriental Red Cross Conference which was held at Bangkok, Siam, November 29th to December 7th. Dr. Peter spoke before

the conference on "Popular Health Education," describing the methods which have been successful in China. Such enthusiasm was shown at Bangkok at Dr. Peter's presentation of the subject that he was invited to accompany Sir Claude Hill to India.

Dr. S. M. Woo has done no work directly as a Staff member of the Council on Health Education during the past year because he has been released to develop a National Health Association to which the Council has given both financial and moral support. The attempt to form an indigenous association at a period of political unrest and lack of unity shows the undaunted determination and hope of Dr. Woo. A more difficult task could hardly be conceived. To appeal to a national spirit which is only beginning to come into consciousness, to promote a cause which, however much needed, is still an almost unfelt want in this great Country, to unify sections so diverse both in interest and condition takes vision and daring. Any success which Dr. Woo may meet in this undertaking is a gain in the purpose for which the Council stands.

Dr. C. L. Kao has recently been added to the Staff of the Council. Already he has begun to organize more systematic popularization of scientific knowledge through the press. This important field has never been adequately developed, so Dr. Kao is seizing a great opportunity. He has also prepared some anti-smallpox material which comes very opportunely at the beginning of the season when epidemics are most to be expected.

The development of Child Hygiene in the work of the Council has been so important during the past year that Dr. Peter feels that it will be in the future one of the Council's most important fields. By having a Pediatricist in charge of this work, it has been made possible for the Council to act in an advisory capacity as a clearing house for work along this line. Thus permanent work is being encouraged and the scope has been enlarged to cover not merely baby welfare, but a comprehensive program for child health from the pre-natal period through adolescence.

Children's health conferences have been held in several cities at the invitation of local workers. In some cases these conferences have led to the establishment of permanent children's health centers. Other health centers

have been organized elsewhere and have called upon the Council for advice as to methods. Not only has the instruction of mothers in child care been emphasized, but a keen interest has been taken in introducing school health supervision and better methods of teaching hygiene.

In May three hundred and thirty children were examined at the Practice School of the Second Kiangsu Provincial Normal School to determine the most common physical defects in school children and to demonstrate how these may be detected.

The coöperative purpose of the Council is illustrated by the part which its representative took in the Kuling Inter-Mission Summer School for Physical and Health Education in August. Members of seventeen Missions have voted that this school be continued. The Council sent its child hygiene worker to give the courses on School Health Supervision and Methods for Teaching Hygiene in Primary and Middle Schools.

During the autumn, at the invitation of Dr. F. J. Wampler, the Shansi Representative of the Council on Health Education, the child hygiene worker of the Council conducted a two-month child hygiene campaign in Shansi. The work was done in coöperation with the Missionaries there, but was carried out, as far as possible, under Chinese auspices and expense. The children's health conference was held in Taiyuanfu and met with such enthusiasm that a request was made that the time be extended. Lectures on teaching hygiene and school health supervision were given in three Provincial Normal Schools. Outside Taiyuanfu nine other cities were visited and similar programs carried out. Six of the nine countries visited have organized local health associations, so that the interest aroused during the campaign may have permanent results.

APPENDIX I

CONSTITUTION OF THE NATIONAL CHRISTIAN COUNCIL

I. Appointment of National Christian Council

WHEREAS the churches and missions throughout China have appointed delegates to this Conference for the purpose of considering how the cause of Christ in China may best be furthered,

The Conference, with a view to carrying forward its work, making provision for dealing with matters which concern the Christian movement throughout China, and promoting co-operation, resolves to appoint a National Christian Council.

It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the National Christian Council. In regard to other matters the functions of the Council shall be advisory, but it is intended that the Council should act on behalf of the co-operating churches and missions in matters which concern their common interest when it has been ascertained that the action taken will be in accordance with the wishes of the co-operating bodies.

II. Functions

The functions of the Council shall be as follows:

1. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the Church in the Christian movement more generally recognized and accepted; to watch and study the development of the Church in self-support, self-government, and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy movement of the Church that leads to full autonomy; and to seek and work for the adaptation of the Church to its environment and for its naturalization in China at as early a date as practicable.

3. To consider the needs of China on a nation-wide basis and plan for the evangelization and uplift of the whole nation.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations as will create an atmosphere of respect and confidence and make co-operative work of all kinds, and union, where possible, seem natural, feasible and desirable.

- ### III. Method of Appointment.

The members of the Conference shall meet separately in denominational and other groups as set forth in the accompanying table, and each group shall nominate to the Conference as members of the Council the number of members assigned to it in the table.

Basis of Representation

3,000— 5,000	1
5,000—10,000	2
10,000—15,000	3
15,000—20,000	4
20,000—30,000	5
30,000—40,000	6
40,000—50,000	7
50,000—60,000	8
60,000—70,000	9
70,000—80,000	10
80,000—90,000	11

Church and Mission Groups

Representatives

						Total	Chinese	Mis- sionary
Anglican	...	...	...	...	...	5	3	2
Baptist	...	...	...	...	...	7	4	3
Congregational	...	...	...	...	...	5	3	2
Lutheran	...	...	...	...	...	6	3	3
Methodist	...	...	...	...	...	10	5	5
Presbyterian	...	...	...	...	...	11	6	5

Other Societies

China Inland Mission	...	...	...	...	...	8	4	4
Christian and Missionary Alliance	...	...	...	...	...	1	—	1
Seventh-Day Adventists	...	...	...	...	...	1	1	—
All others (42 Missions)	...	...	...	...	...	3	1	2
Chinese Independent Churches	...	...	...	...	...	3	3	—
						—	—	—
						60	33	27

**Organizations other than Churches
and Missions.**

Colleges and Universities	...	...	...	...	...	4	2	2
Y. M. C. A.	...	...	...	...	...	4	3	1
Y. W. C. A.	...	...	...	...	...	2	1	1
National Departmental Organizations	...	...	...	...	...	3	1	2
Literature and Tract Societies	...	...	...	...	...	2	1	1
						—	—	—
						15	8	7

When the number to be nominated is four or more, at least one of those nominated shall be a woman, and when the number is nine or more; at least two of those nominated shall be women.

The seventy-five members thus nominated shall meet as a nominating committee and propose to the Conference twenty-five additional names, chosen with a view to making the membership of the National Christian Council as representative as possible of the various activities and interests of the Christian movement in China. The majority of these shall be Chinese.

The one hundred persons thus nominated shall, when approved by the Conference, constitute the National Christian Council which council shall serve until its successor has been appointed by the next Christian Conference.

IV. Filling of Vacancies

Vacancies in the membership of the Council shall be filled by the Council. When the vacancy is caused by the death or resignation of a member of the Council nominated by one of the denominational groups, the Council shall fill the vacancy by a

representative of one of the bodies belonging to that group upon nomination of the members of the Council from the group from which a representative is to be elected.

Any member of the Council who is absent from China for a period of more than one year shall place his resignation in the hands of the Council.

V. Meetings

The National Christian Council shall hold an annual meeting.

VI. Officers

The National Christian Council shall elect its own officers. Subject to the provision of the necessary funds the National Christian Council shall be empowered to make such appointments for whole-time service as the work entrusted to it may demand.

The officers appointed for whole-time service or so many of them as the National Christian Council shall determine shall be members, *ex officio*, of the National Christian Council and of its executive committee, provided for later, and of all standing and special committees appointed by these bodies unless otherwise decided, but without vote.

VII. The Executive Committee

The National Christian Council shall appoint from its own members an executive committee of not more than twenty-one members, a majority of whom shall be Chinese, with terms of service of three years. The terms of service shall be so arranged that one third shall serve for one year, one third for two years and one third for three years and that after the first appointment one third shall be appointed each year. Members shall be eligible for re-election. All terms shall expire with the holding of the succeeding National Christian Conference.

VIII. Affiliated Organizations

In order that the National Christian Council may represent all phases of Christian activity such national departmental organizations as the China Medical Missionary Association, the China Christian Educational Association, the China Christian Literature Council, the China Sunday School Union, etc. and similar organizations which may be formed in the future, may, upon a two thirds vote of the Council, be recognized as affiliated organizations.

The practical methods of affiliation shall be determined from time to time by the National Christian Council in consultation with such organizations, and may vary with the different organizations.

IX. Expenses

The National Christian Council shall prepare an annual budget to cover its own expenses and this together with the budgets of the

Affiliated Organizations shall be sent as an appeal for funds to church and other Christian organizations in China, to individual givers in China and elsewhere, and to the missionary societies abroad through the national missionary organizations in the different countries.

The Council shall not assume financial obligations for expenditures for any given year beyond the amount available for the preceding year, except as the fund for such increase in expenditures may have been assured. The Council shall not be authorized to incur debts which may become an obligation upon the Christian Church in China or other co-operating bodies.

X. National Conference

The National Christian Council shall call and make all necessary arrangements for a further national conference to meet within a period not to exceed ten years, to be composed of representatives, nine tenths of whom shall be elected directly by the authoritative bodies of the churches, missions and other Christian agencies in China, and one tenth shall be co-opted by the National Christian Council.

The size of the National Conference shall be determined by the National Christian Council. A majority of members shall be Chinese. The method of determining the number of representatives to which each of the various churches, missions and other Christian agencies are entitled shall be fixed by the National Christian Council so as to secure, as far as possible, an adequately representative conference.

APPENDIX II

PLAN OF UNION OF THE CHURCH OF CHRIST IN CHINA

Doctrinal Basis and Plan of Union as adopted by the Provisional General Assembly of the Church of Christ in China, held at Shanghai, April 27-29, 1922.

DOCTRINAL BASIS OF UNION

NOTE a. The Church of Christ in China being autonomous will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated the united Church formulates this credal statement of fundamentals.

NOTE b. Every office bearer in the District Associations and Local Churches of the Church of Christ in China shall declare his sincere acceptance and observance of this credal statement.

Our bond of union consists:

(1) In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion.

PLAN OF UNION

I. Name. In Chinese: 中華基督教會 Chung Hwa Chi Tu Chiao Hwui. In English: The Church of Christ in China.

II. Object. The object of the Union shall be to bind the churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Chinese Church, which shall present a united living testimony to Christ and worthily represent to the world the Christian ideal.

III. Government. The Church of Christ in China shall administer its affairs through (1) the Local Church (Parish), (2) the District Association (Presbytery), (3) the Divisional Council (Synod), and (4) the General Assembly.

- (1) A Local Church is a company of believers regularly organized and assembling statedly for public worship in one or more places, and recognized by the District Association in whose bounds it is located. The method of organization of the local church is to be decided by the District Association.
- (2) A District Association is composed of all the ministers, evangelists and licentiates and the lay representative of the churches within a defined district.
 - (a) The representative appointed by the local church shall be chosen from among the church officers and in proportion to the number of communicants. Each local church shall appoint at least one representative, churches with 200 or more communicant members shall appoint two representatives; churches with 500 or more shall appoint three representatives. With the permission of a District Association, the representation of the churches within the district may be increased. Each mission having missionary women working within the bounds of the District Association, may appoint one woman representative.
 - (b) To the District Association belongs the oversight and care of the churches within its bounds. It organizes, disbands and recognizes churches; licenses, ordains, installs, dismisses and disciplines ministers and evangelists; gives counsel and aid to churches and unorganized companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work and other forms of Christian activity; and appoints representatives to the Divisional Council. It nominates representatives to the General Assembly to be appointed by the Divisional Council. Each District Association shall adopt its own system of Rules, but these shall be in harmony with the constitution of the Divisional Council.
- (3) A Divisional Council is composed of delegates appointed by the District Associations within a given area.
 - (a) Each District Association shall appoint representatives according to the number of communicant members in the district. For each 500 in active membership it shall appoint two representatives; one of whom shall be a layman. With the permission of the Divisional Council the representation of the District Associations may be increased. In addition to the Chinese representatives to the Divisional Council the District Association may appoint missionaries in proportion of one to every three missionaries in its membership. Where there is only one missionary he may be appointed.
 - (b) The Divisional Council organizes, fixes the rules and determines the boundaries of the District Associations;

- decides all appeals and other matters referred to it by the District Associations within its bounds; organizes and controls boards for evangelistic and other Christian work; and devises ways and means for strengthening and advancing the interests of the whole Church.
- (c) To the Divisional Council belongs the power to decide all controversies respecting doctrine and Church government. Should there be error in doctrine or wrong practice in any local church or District Association, the Divisional Council has the right to point this out and if necessary give reproof. The Divisional Council controls all grades of education under the charge of the Church, especially is this the case with the curricula of theological institutions. It controls the appointment of pastors and decides their stipends. It regulates the reception of ministers from other denominations and regulates official correspondence with other churches. The Divisional Council has authority to inaugurate missionary enterprises and to advance the same, and to further evangelistic work, to appoint commissions, committees, and officers for all branches of work, and give them instructions and suitable authority and receive their reports.

The question of the powers of the General Assembly was referred to the Executive Committee of the Provisional General Assembly for examination and report. The statement as it stands at present is as follows:

(4) The General Assembly:

- (a) Delegates. It shall be composed of delegates nominated by the District Associations (Presbyteries) and elected by the Divisional Councils (Synods). In case the whole number of church members in the District Association (Presbytery) is under 3,000 it shall appoint one minister and one layman. In case the membership is over 3,000, for every 3,000 or fraction thereof it shall appoint an additional minister and layman. In addition every District Association (Presbytery) which has foreign missionaries enrolled as regular members may also appoint one missionary representative.
- (b) Quorum. Twenty delegates assembled at the time and place appointed shall constitute a quorum for the transaction of business, but these twenty delegates must represent at least two thirds of the Divisional Councils (Synods) and at least one half of them must be ministers.
- (c) The Power of the General Assembly. The General Assembly shall have power to receive and issue all appeals, memorials, references and complaints, affecting the doctrine, government, and constitution of the church, that are brought before it in regular order from the inferior judicatories, but appeals in cases originating in the session may not be carried beyond the Divisional Council.

The General Assembly shall also have power of review and control, reviewing the records of each Divisional Council, approving or censuring the same, and it shall constitute a bond of union, peace, correspondence, and mutual confidence among all the judicatories of the church.

To the General Assembly also belongs the power to decide all controversies respecting doctrine and church government; to point out and, if necessary, reprove cases of error in doctrine or in practice in any Local Church, District Association (Presbytery), or Divisional Council (Synod); to consider the petitions for the division of existing Divisional Councils (Synods) or the erection of new ones; to superintend all grades of education in schools under the control of the church, especially the curricula of its theological institutions; to decide upon the qualifications for ordination to the ministry, and to regulate the reception of ministers from other denominations; to regulate official correspondence with other denominations; to inaugurate missionary enterprises and advance the same and to further evangelistic work; to appoint commissions, committees, and officers for all branches of work, give them instructions, delegate them needed authority and receive their reports; to repress schismatical contentions and disputations, and in general, as respects its lower judicatories, to endeavor by exhortation and instruction to correct conduct, broaden the spirit of charity, and confirm them in truth and holiness.

- (d) Meetings and Officers. The General Assembly shall meet once every three years. Its officers shall be a Moderator, a Vice-Moderator, a Stated Clerk, a Temporary Clerk, and a Treasurer. The Moderator, Vice-Moderator, and Temporary Clerk shall be elected at each regular meeting of the General Assembly and shall be chosen from among the delegates present. The Stated Clerk and Treasurer need not necessarily be elected from the delegates and their terms of office shall be determined by the General Assembly.

IV. Amendments. If the General Assembly shall propose to alter, increase or diminish any of the constitutional powers of District Associations or Divisional Councils, or if it shall propose to alter, increase or diminish the credal statement, it shall be necessary to transmit the proposed action to all the District Associations. If by the time the General Assembly shall meet again, at least two thirds of the District Associations have reported in writing approving the proposed action, the Assembly may declare the sections approved to be part of the constitution of the Church.

APPENDIX III

BIBLIOGRAPHY

F. RAWLINSON, EDITOR THE CHINESE RECORDER

I. ARTICLES

(July 1, 1919, to June 30, 1922)

ABBREVIATIONS FOR PERIODICALS REFERRED TO IN THE BIBLIOGRAPHY

A. M.	Atlantic Monthly
A.	Asia
B. M. C. Z.	Bulletin of Museum of Comparative Zoölogy.
C. B.	China Bookman
C. C.	Christian China
C. C. A.	China Christian Advocate
C. H. C.	Commercial Handbook of China, Vol. II
C. 1919	China 1919
C. M. J.	China Medical Journal
C. M. Y. B.	China Mission Year Book
C. M. R.	Church Missionary Review
C. R.	Chinese Recorder
C. S. M.	Chinese Students' Monthly
C. S. & P. S. R.	Chinese Social & Political Science Review
C. S. S. J.	China Sunday School Journal
E. E.	Eastern Economist
E. R.	Educational Review
E. & W.	East and West
E. W.	"Everybody's World"
F. & C.	Finance and Commerce
F. E. F.	Far Eastern Fortnightly
F. E. R.	Far Eastern Republic
F. S. M.	Fenchow Station Magazine
G. A.	Geographic Association
I. M. N. A.	Interchurch Movement of North America
I. R. M.	International Review of Missions

J. E.	Japan Evangelist
J. R.	Journal of Religion
J. R. A. S.	Journal, North China Branch Royal Asiatic Society
L. A.	Living Age
L. & C. E.	London & China Express
L. D.	Literary Digest
M. R.	Millard's Review
M. R. of W.	Missionary Review of the World
M. V.	Missionary Voice, The
M. W.	Moslem World, The
N.	Nation, The
N. G. M.	National Geographic Magazine
N. C. R.	New China Review
N. R.	New Republic
N. C. H.	North China Herald
N. C. D. N.	North China Daily News
Q. R.	Quarterly Review,
R.	Record, The
S. T. J.	Scientific Temperance Journal
S. C. M.	Student Christian Movement
S.	Survey, The
T. P.	Trans-Pacific
W. C. M. N.	West China Missionary News
W. R.	Weekly Review
W. I. Q.	Woman's International Quarterly
W. W. F. E.	Woman's Work in the Far East
W. O.	World Outlook, The

1. Romance and Art

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